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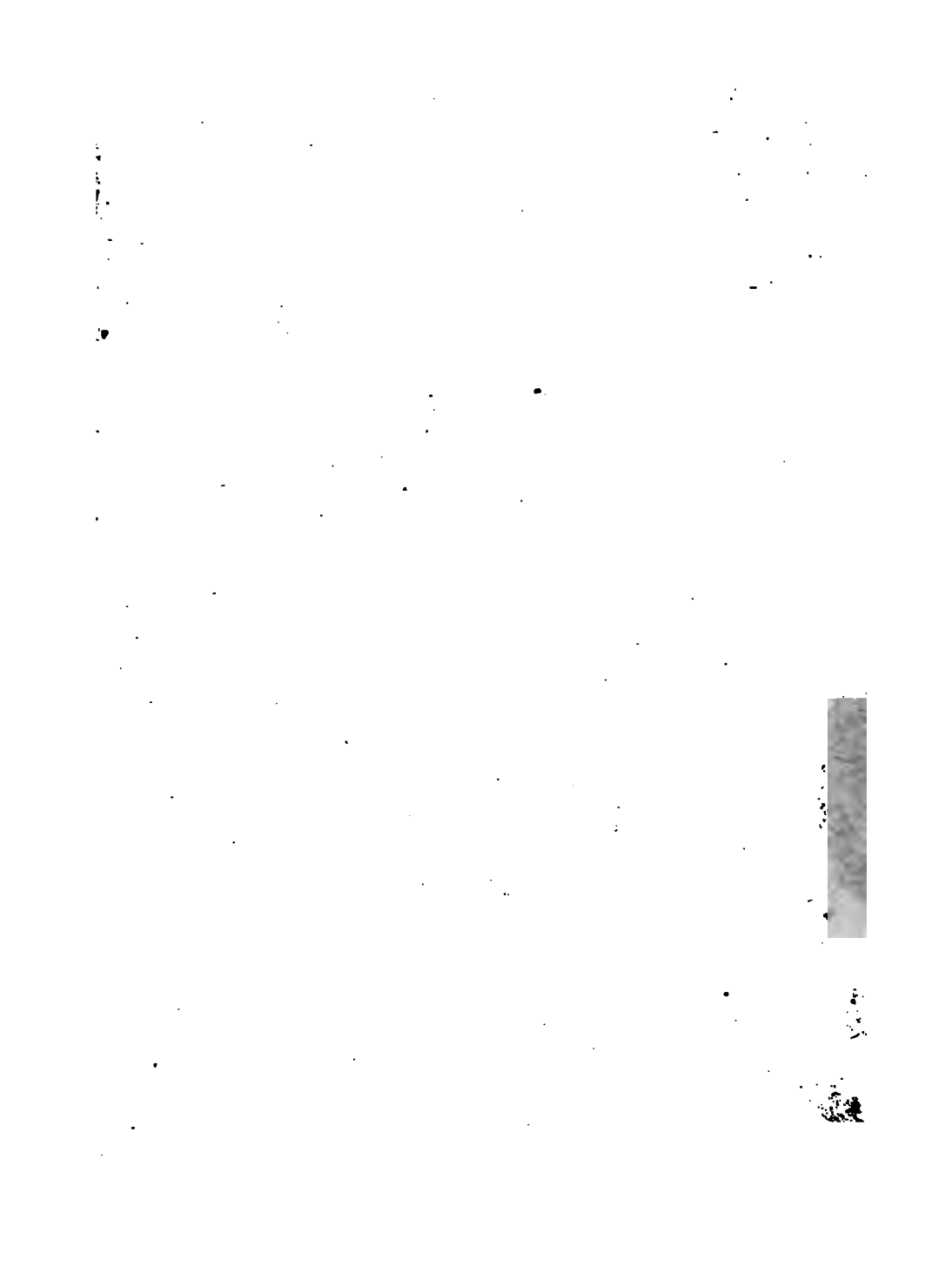
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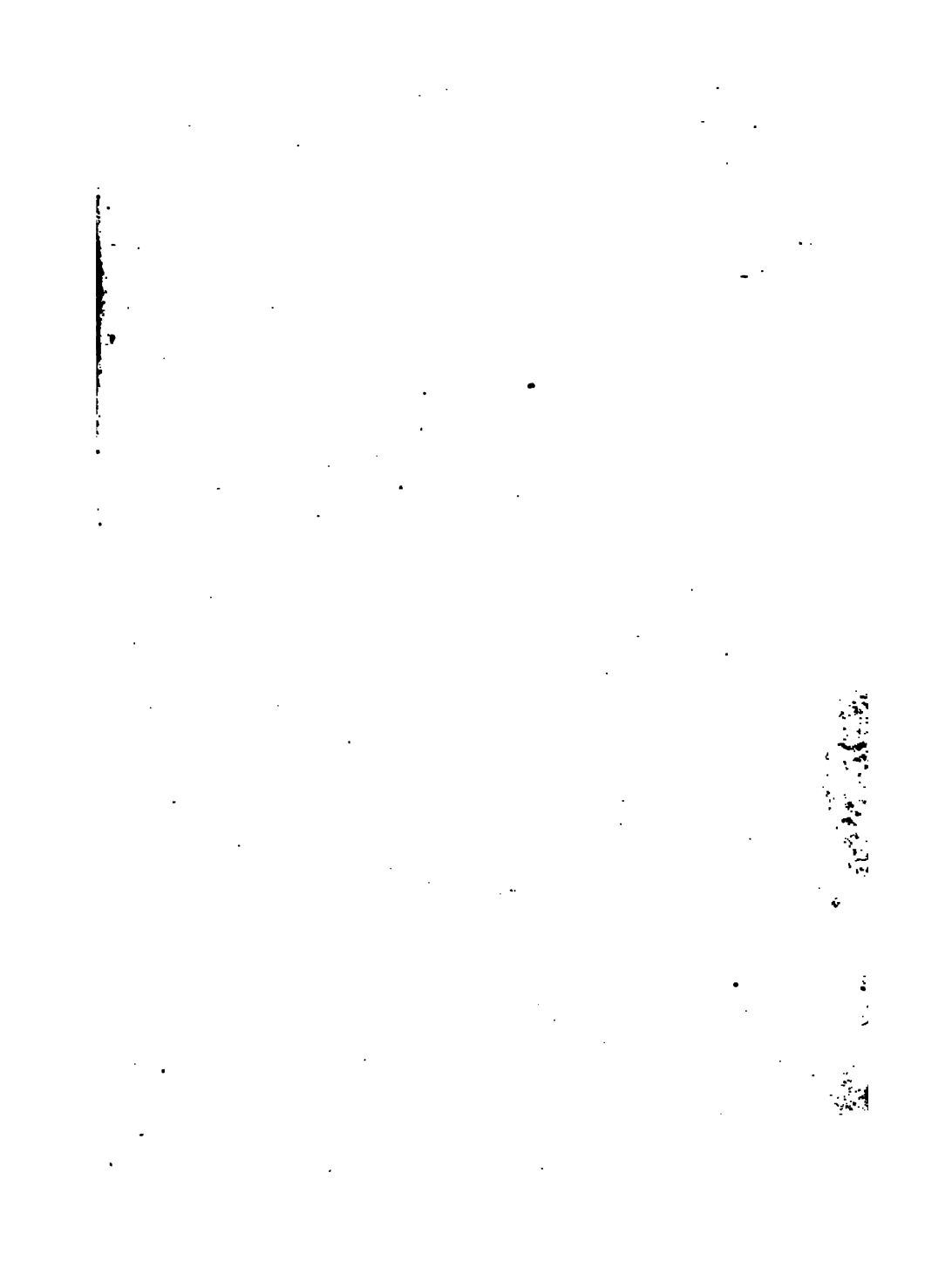
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02.



CERTAINE
Godly and learned Ex-
positions vpon diuers parts of
Scripture.

AS THEY WERE PREA-
ched, and afterwards more briefly penned by that
vvorthy man of GOD, Maister *George Hey*, sometimes
fellove of Goueuill and Caius Colledge
in Cambridge.

Late Preacher of the word of God in
Saint Edmunds Burie.



AT LONDON,
Printed by I. R. for Richard Banck-
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**The particuler expositions
are, of**

- 1 The 51 Psalme.**
 - 2 The 10 Commaundements.**
 - 3 The Lords Supper.**
 - 4 The Creede.**
 - 5 The first part of the 119 Psalme.**
 - 6 Some part of the Historie of the
Gospell.**
 - 7 A text in Peter.**
-



To the right vertuous Lady Anne Drurie, all things for life and godlinesse.



Adams, this Psalm was preached not long since at Bury. Afterward some desired the notes, short, ragged, broken, unfit to profit any Reader, witnesse (at the first blush of them) your Ladiship: to whom though, for that you are wont to thinke somewhat of my nothing, I presume to send them, onely in desire someway to witnesse my thanks, to GOD, for his grace bestowed on you in the mysterie of Christ, and for your L. kindness to me in that behalfe. I thinke of Sinxas the Persian, who having nothing according to the fashion of his country to present Artaxerxes with, ranne to the River Cyrus, and tooke both his hands full of water, and offered that. He was not much misliked, as for the necessity of water, so for the name of Cyrus which is bare. Foorthwith was it put to be kept in a golden flagon. The Scriptures are above all water, and David beyond any Cyrus, onely my unmanerly hands may tincture, & lessen account. The Psalm is the same that euer it was, which if I haue any way opened, I thanke God. How oener, I wish the sweet fruite of it in your Ladiships hart, as I know God hath, and will more still there treasure it up. Often pray this Psalm to God, and keepe these blotted leaves vnto your selfe. Serue them as they deserue. I were loth that euery body should know my rawnesse. Thus craving humbly your pardon, I take my leaue. Bury.

Your Ladiships in all Christian
dutie, George Esley.



To the Reader.

Christian Reader, you haue heere before your eyes, some labours of that faithfull seruaunt of Christ, *Ma. George Eley*. Such as haue knowne him (if the feare of God be within their breasts) will both bewaile his immature death, and also take in good worth, even these fruits of his happy life. Wee may graunt with griefe, that if the Author had longer liued, these works might deserue to haue beene the better loued, and if hee had published, they must needs haue been thoroughly polished: Neuerthelesse, let vs rather thankfully make vse of what Gods mercy hath left, then discontentedly remember what Gods anger hath denied. There is no cause why thou shouldest blame my poore endeauour, seeing there hath not beene wanting on my part, either the iudgement of graue men to counsell me, or the importunitie of friends to call vpon me, or mine own fidelitie to discharge mee, for and in the imparting of these things vnto thee. Neither will there be cause (I trust) to blame the workes, so be it there be not wanting on thy part iudgement, wisdom, and patience, soundly to weigh all things, wisely to interpret some things, slightly, or with little meditation to read nothing. And so I am sure, wee may finde in these pithy and concise writings, plentiful matter of singuler instruction. Somewhat hath beene heeretofore published by others, but with much deprauation in diuers places, and sore against my will to whom the originall copies were committed: also in this impression, something is kept backe by authoritie, as namely the prooffe of the Authors iudgement, touching Christs discention into hell. Let me giue further notice, that the beginning of the historie of the Gospell vnto the 6 verse of the 1 of Iohn, I was faine to supply out of the Authors notes in Latine, which
he

To the Reader.

he penned first, beeing wanting in the English copie of his second penning. I thought this course very necessary, that seeing so good a work wanting an end, by reason of the too too soone end of the Authour (if it had pleased God) yet it might haue some beginning, as also that the method and order of that which followeth might be perceiued. The order which the beginning of the Creed mentioneth, is not to be vnderstood of that which is set before it, but of the course in preaching. Finally, the Epistle dedicatorie of the Authors owne making, though priuately sent in his life time with a written copie, yet because I found them together among his owne originall writings, and hauing permission by will to publish these his works, I thought it meete not to suppress so thankfull, so deserved, and so elegant a dedication. And thus (Christian Reader) I commend thee & thy labour in these workes, vnto the blessing of the Almighty.

Christian Reader, some faults are escaped in the printing of these workes. I haue set downe the chiefeſt, & the moſt of them ſo neere as I could gather them vpon the ſuddaine; leauing the reſt (if there be any) vnto thy fauourable amending of them.

FOR and, read not, fol, 2, b line 5. Between the 34 and 35 lines, put in this, 6 To make them vſe well the things they get with ſuch great ſure. fol. 10. a. For I take it to be, read I take it be. fol, 31 a line 4. For ſtraidy, read ſcarcely hath leiſure. fol, 35 a line 12. For laſti- on, read laſtation, fol. 42 a line 13. For no outward, read an outward, fol. 43 a line 4. For he reſteth, read he viſiteth, fol, 45 a line 1. For oc- caſion, The bridegroom, read occaſion, the bridegroom, 68 a line 10.

Errata in the ſecond part.

For vagam, read vagum, fol, 4 line 19. After baked a full point, ibid. line 26. read danger, fol, 4 b line 11. Read not meant of quantitie, ibid. line 23. Read *Krinas eayto*, fol, 7 a line 15. For *gand auditu*, read *ganditu*, fol, 9 b line 26. Read *Idiopoismenoi*, fol, 13, line 8. For ex- pedition, read expetition, ibid. line 22. Read in reſpect of his Mother, fol, 23 b line 23. For parties, read parts, fol, 26 a line 25. For Andred, read Andreas, fol, 39 b line 5. Read in which reſpect it is called, fol, 41 a line 13. For ſmall, read ſmall fol, 42, a line 16. For of the wil, G O D read of the wil of God) fol, 54 b line 20. For may be in ſome, read may be iudged in ſome, ibid, line 24. For perceiued, read perceiue, fol 56, a line 16. For may counted, read may be counted, fol, 57 b line 19, 20. For mutable, read imitable, fol, 61 a line 32. For exorciſed, read exerciſed, fol. 62 b line 16. For or, read namely, fol, 66, a line 7. After ſame things: take out: ibid. b line 13. For priuate, read priuatiue, fol, 95 b line 31. Read in the ſame ſence is it ſaid, fol, 101 b line 7. For confirmed, read confirmed, fol, 103 line 9. For no, read not, fol, 105 a line 3. For conueſion, read conuerſion, fol, 110 b line 1. For before. God, read be- fore God, fol, 112 b line 2. For ſecure, read ſnare, 117 b line 4. For pa- renty, read parents. fol, 126, b line 8. For brought into, read brought in to, ibid. line 18. For appoſed, read oppoſed. fol, 132 b line 2. For thought, read though, 140 a line 22. For ſaluation, read ſalutation, fol, 144 b line 14. For diſpleaſe not God. read diſpleaſe God. fol. 149 a line 18. For vncombering read vncovering, fol, 150 a line 8. For haue him ſelfe, read gaue himſelfe. fol, 152. b line 2. For impeded with fayth, read mixed with faith, ibid. line 13.



AN EXPOSITION

vppon the 51. Psalm.

(* * *)



THE booke of Psalmes is most excellent aboue the waight in gold, worthy of all to be knowne and learned by hart. Wherein are written of Christ (in whom are all the treasures of wisdom & knowledge, Col. 2. 2.) Luke. 24. 44. as Peter to that end quoteth it. Acts. 1, 20, and also Paule, Act, 13, 33. The authoritie whereof euen Christ himselfe vseth. Luke, 20, 42.

Whereof what the godly learned of former times haue thought, it were too long to write, and may be offensive in regard of the excessiue commendations about the rest. And euen of late, (that noble men may finde some worth heerein) the right illustrious and godly Father of *Iohn Casimire*, Countie Palatine of Rhene, thought good to haue it translated alone into the Dutch tongue, to carrie with him in his bosome, as a fittest companion, and to giue it to euerie of his seruants to reade, and learne therein.

Not onely so, but before him, *Cosmas* the religious Bishop of Constantinople, seeing many thinges to displease him, and that without hope of redresse, giuing ouer his rochet of his owne accord, departed the Cittie, and bad his seruant, to carie away nothing of all the great goods gotten in his sea, saue the Psalter of Dauid. Hee iudged no vianes for a Christian pilgrim so sufficient as this one booke, being, as indeede a wise and learned Father calleth it, the common treasure-house of all good instructions. *Basil*

So as whosoever shall not highly make account hereof, displeaseth God, and hurteth himselfe.

B.

Now

An Exposition vpon

Now though this booke be like a boxe of Pearles, wherein none can displease: yet for some purposes, one may be fitter then other: exercises of conscience in the case of turning first vnto God, or quickening and increasing that, are specially to be followed. Such is this Psalm, hauing more varietie of necessarie matter then any so smal Scripture that I knowe, beeing as a man may tearme it, a conscience or practicall Catechisme, so suting these times, and especially Gods children in them, as that I would wish them when they meane to stirre the wheelles of all good graces in them, to vse this Psalm, as *Gregorie Nazianzen* did the Lamentations, to make him mourne.

But it is best to heare the Psalm speake for it selfe, both in the inscription and Treatise.

The inscription is, *for or to the Maister of the Musicke, a Psalm of Dauid, when the Prophet Nathan came vnto him, after he had gone in to Bathsheba.*

And containeth in it five especiall things; The partie to whom it was committed; The kinde of Treatise; The Author; The time; The occasion.

The partie to whom it was committed, is in the Hebrew, *Lamnatseah*, for the meaning whereof the learned doe not accord. Some expound it, him that excelleth or ouercometh, to wit, in singing. Others, the Maister of the consort quire or Musicke, in such a kind and course. What it is we may better vnderstand by the 1, Chron, 15, 21. *Matthithia, Eliphelet*, and others, were set ouer the basse, & tenor, for that is the *Shemimth*, that is the eights or diapason, as the Musicians call it. Where by the way we may perceiue, that the godly learned Interpreters at Geneua, mistooke that *Lamnatseah*, as it is in the Hebrew, and haue in theyr translation made it a proper name.

Thus it was. The Musicians by Dauid and Salomon afterward, were deuided, into companies and courses, as may appeare, 1, Chron, 25, the cheefe of which companie vvas called as heere, hee that excelleth, that is, in that companie and kind of Musicke, somewhat like the Chauntor or Maister

ster of the children in Cathedrall Churches. Hence it com-
meth, that some psalmes are to *Ieduthim*, to *Corah*, that is,
committed to them.

Now they were committed to the, to appoint the mu-
sicke for the singing of them, a shadowe whereof is in the
appointing of seruices in Cathedrall Churches. Looke 1,
Chron, 16, 7. So as that they were committed to them for
others, euen as Christ sendeth to the Angels, Apocal, 2, 3,
that is, the Pastors, for the whole people and Church.

So doe the Prophets propheticie against some Kings, and
yet for the people to.

All this was done as a part of the solemne worship of
God, to continue.

Whereupon we may learne, that the booke of psalmes is
scripture inspired by God, conteyning instruction for the
people of God. This may further appeare, by the psalme
for the Sabbath, which is 92, by the 113, 114, 115, 116, 117,
psalmes, which the Iewes call their *Haleluiah*, and were
sung at the Passeouer, and are that hymne or song which is
mentioned in the Gospell, and also by other moe. Inso-
much, that sometime in the person of Dauid, Christ & the
Church are to be considered of vs.

Further, such psalmes were committed to these Masters
of the Musick, to require other to sing them, and the Apo-
stle, Col, 3, 16, requireth that wee should speake vnto our
selues, that is, amongst our selues, one to another, in psalmes
and hymnes, so as that it may be a great shame to vs, if not
staying all ribaldrie songs and vaine sonets, we procure not
the psalmes euen of others to be sung. Dauid would not
els so oft haue made it his exercise, and prouoked other
thereto. And for the better directing our singing, we must
doe it with vnderstanding, Psalme 47, 8, that is, first, that
our selues may vnderstand, otherwise, we were as good to
sol fa, or sound as instruments doe.

Secondly, if wee be with companie, others must vnder-
stand vs, 1, Cor, 14, 15: And so must they vnderstand vs,
as that our singing may be with grace, as Col, 3, 16, mini-

An Exposition vpon

string occasiō of profitable matter & instruction in grace.

Thirdly, it must be done with the hart. Col, 3, 16, with feeling affections and cheerefulnesse.

Fourthly, it must be to the Lord, that is, the hart lifted vp vnto God, and resting in the sound of Musick, but hauing the minde set vpon the matter.

Hence followeth, that euen in singing, it beeing to be performed to God, it should be with great reuerence.

But heere one may maruaile, that Dauid, such a great man as he was, whose credite ought to be preferred to him selfe, and his people, should commit a psalme to others to be sung, wherein his owne faults should be to all posteritie proclaimed and blazoned. No doubt it is, first to teach vs, that euen the particuler examples of the Saints of G O D, haue vse for common instruction, and now in this kind of Dauids fact, to learne ones owne infirmitie, howe diligent in searching ones owne selfe, howe seuer against himselfe for faults, how desirous to rise after falls, every one should be.

Secondly, that in some cases a man may be acknownd of his personall faults to others, and openly.

1 According as he hath offended publicely, as Dauid did, or priuately.

2 When we be acknownd of our owne sinnes & Gods mercies, to comfort others, as Paule dooth of his persecuting.

3 To witnes our found and thorough turning to God, while we are not loath to be acknownd of our faultes, in the face of the world.

Thus much of the partie to whom this treasure vvas committed of trust, nowe foloweth the kinde of the ending, it is saide to be a *Psalme*.

A *Psalme* is, when there is Musicke set to a dittie: a song is (many times) musicke or notes without dittie.

Dauid was wont and others, to sing to theyr Harpes or Lyraes, as we are wont to play two or three or foure parts, and sing the fift, thus did the Lyricke Poets, *Pindarus, Horatius*

mus, make ditties for such musick.

But this is the difference, Dauids Musicians had the gift of prophesying, as 1, Chro: 25, 1, 2, 3, that is, to open the Scriptures, and make godly ditties, for the vse of the seruice of God, and did not onely make noyses in the Temple or Tabernacle. 1, Chron, 25, 5.

The instruments and voyce were, when there had been before some sermon of the praying of God, to stir vp the people thereunto. Looke psalme 57, 8, 9.

Why then should not wee by all the meanes that God affoordeth, stir vp our dull harts to praise him?

Or shall Dauid haue such priuate exercises of religion, as that he can pen mournfull ditties or Elegies, and shal not we likewise exercise our selues vnto godlinesse? somtimes searching out our sinnes & bewayling them, gathering together the promises of God in Christ to beleue in them, laboring to get particuler directions for euery of our practises, enrolling Gods fauours to vs, and returning prayes for them.

The Authour or scribe was *Dauid*, a King and Prophet, bewayling his owne sins, shewing vs: 1, That kings should confesse theyr sinnes, and set themselues a part to take knowledge of them, and mourning ouer them.

2 That the breach of the worde of God, is a sinne in kings, as well as any other, so that murder, adultery, though neuer so close, swearing, breaking the Sabbaoth, pride, idlenesse, &c. are sinnes in them. What King either of Spaine or Fraunce, would haue doone as Dauid did? but yet so ought he.

3 And that if Dauid, who loued musicke so well, did vse it in such an holy and profitable sort, ought not wee to follow such delights, as we may be the better for?

The time was, when the Prophet Nathan had come vnto him, and not before. That is, that then hee penned this Psalm, not that he did not before acknowledge & bewaile his sin. For it is not likely, that a man as Dauid was, according to Gods owne hart, could continue so long (as some

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thinke Dauid did) in his finnes, without touch of heart.
Looke 2, Sam: 11, 27.

Besides; Dauids heart smit him presently, in smaller matters, as for numbring of the people; wishing for water at the well of Bethlehem; cutting off the lap of Saules garment; & therefore it is most probable it did so in this thing.

Lastly, vnlesse Dauids hart had had some exercise before, it would hardly haue yeelded so presently to Nathans reprehension: it was otherwise with Saul toward Samuel, with Adam and Eue to God.

VVell then may some body say; if Dauid was touched in hart before, was it not sufficient?

Answer: No. God would haue the occasion of blasphemie giuen to the enemies by the death of Vriah, and the scandall to the people by the adultery of Bathsheba, taken away; and that Dauid should be a patterne of effectuall conuersion to all posterities.

Where marke, that when men openly and notoriousslie sin, God will haue it as openly acknowledged. Was not it thus in Manasses, Peter, Paule, and diuers others?

This time is set out by circumlocution, to wit, that it was after that, *Nathan came vnto him*, that is, some months after his fault with Bathsheba, and vpon Vriah. According as likewise it falleth out with the children of God, sundry times when they haue sinned. Many yeeres there were before Manasses was touched, & some months before Paule was couerted after his persecuting; the brethren of Ioseph long after theyr vnkindnesse to their brother, were grieved with themselves. So that a man may be some while before he repent, and lie in some sinne before he sufficiently turne vnto God, and be in some way of turning, and yet not fully please God. Iehu did many good things, likewise the men that spied out the Land, saue Caleb and Ioshua, yet neither did all as they ought. Then hath a man true & full sorrow for his sin, when it is to conuersion, and increasing change. This the Apostle calleth *godly*, (other is *worldly*) sorrow, and alwayes hath with it great care, great Apologie.

the fiftie and one Psalm.

4

gie, indignation, feare, desire, zeale, punishment, whereof we may speake more particularly afterward.

Nowe Nathan went to Dauid, as sent of God, 2, Sam, 12, 1, not of himselfe, nor sent for by Dauid; or set on by any Courtiers or aduersaries. Sometimes Kings could send for Prophets, Iehoshaphat for Michaiiah, Ezechiah to E-saiah, and this our King and Prophet to Nathan: now Nathan is faine to come without sending for, & goe by Gods commaundement onely, so are all mens mindes readier to finde fauours and comforts, then be acknown and confesse their sinnes, not indifferently liking of the companie and ministerie of Prophets, but for their owne turnes and pleasures.

1, Reg. 12, 8.
2, Reg. 19, 2.
2, Sam, 7, 2.

Heere may we well thinke, howe Nathan might be discouraged, going to such a personage, in such a time, on such an errand, as by and by we shall heare of: yet is he not, but goeth about Gods businesse, euen to the displeasing, as he might feare, of Kings and Princes. Why then should anie be so nice, to feare rebukes & taunts of meaner men, which draw no blood?

And seeing that Dauid had need to be put in mind, who can iudge any admonition sufficient for himselfe?

This comming of Nathan to Dauid, is to be considered of, by the intent and end to rebuke and conuince Dauid, as may appeare by Nathans whole course, and the successe thereof.

But marke, I beseech you, Nathans iudgement and behauiour, 2, Sam, 12, 2, darklie he goeth about the bush, intending to make Dauid confesse first in the generall, then to conuince him in the particuler, fearing that if hee had gone plainly to worke, the King would not haue heard all, but cut him off in the midst; or if hee first had opened the fault, & not convinced the iudgement, it might haue cost him the setting on.

Can we but learne from hence, that indeede dangerous it is for outward estate, to aduertise Princes of their faults? and for all that, yet when God commaundeth, it must be done.

An Exposition vpon

done. Now God commaundeth all duties of ones place. Thus did Iohn Baptist, Elias, and others.

Neither this onely, but very hard wil it be, to bring great ones to see their faultes, Saule may teach vs this. These thinke not of sinnes, they thinke their places excuse them, and many such fig-leaues haue they.

Yet for all this, men must endeavour that such may know and amend their faults, who sin not alone, but by example infect others.

But some may say, Why was Nathan sent, rather then some other?

For his ministerie and place, for gifts, and fidelitie, as a knowne man meete to conuince the King.

Where then are these Eliasses, Iohns, Latimers, & such like?

Now marke the fruite, Dauid is rebuked and amendeth. So doth God blesse his owne ordinances, as to Saule, and Ahab, who somewhat yet by rebukes were restrained. Let none therefore make doubts in Gods businesies, but go about them, and leaue the successe to him who giueth it.

1 Dauid is rebuked & amendeth at a worde. Heere is a difference betweene the rebukings to the children of God, and men vneffectually called. Gods children are corrected and rebuked at and by the word: Gods workes are wont to worke more with worldlings.

2 But put case they hearing the word doe feare, as Herod and Fælix, &c, after they forget: Gods children doe hide it vp, and make it of vse and to rebuke, long after that they once haue heard it.

3 Or graunt the worldlings doe thinke vppon it, they are not reformed: the godly are.

The occasion remaineth, which is both of Nathans message, and Dauids ending this Psalme, to wit, *his going in to Bathsheba*. Where first mark the words, after the matter. The words are verie graue, honest, and seemely, giuing vs to take knowledge of that which is not so comly to be spoken of. This phrase is vsuall in the Scriptures, as *Knowing*.

the fiftie and one Psalm.

5

It is a grace of speech in seemely termes, to deliuer vn- *Eyphemif-*
seemely things: so Iob, 1, 5, blessing is put for the contra- *mos.*
rie, as 1, Kings, 21, 10. This is vsuall in the Scriptures, as
likewise in other tongues, *Eponyma* in Greeke, a good name
for a thing of worse worth: *Eymenides* for the Furies: the
old Latines, for nothing, would say well; for no bodie,
good successe, and so other Nations: the Tuscan Italians,
call diseases which they most loath, with more fauourable
names, as the Falling sicknesse, Gods disease, and such like.

1 How ought men therefore abstaine from euil deedes,
when the Spirit of GOD forbeareth euen the ordinary
names of common finnes?

2 Nay a shame shall it be for vs, not to leaue of all filthie
speech, and not so much as to name with liking any sinne.
Looke Exod: 23, 13, Hosea, 2, 17, Psalm, 16, 4.

3 So that if euen for termes a man should looke to him
selfe, the like care is to be had of companie, recreations, at-
tire, diet, and such things, wherein we may very soone of-
fend.

The matter & meaning of the phrase is, that David sin-
ned in Bathsheba, and by occasion thereof vpon Vriah, gi-
uing likewise cause to the enemies to blaspheme. 2. Sam, 12.

1 O then, into what fearefull finnes may the children of
GOD fall? To any saue that which is against the holy
Ghost; so that all the care in the world is too litle, to watch
ouer our selues with.

2 Again e see, how one sinne tolleth on another, David
little thought of murther at the first; but now to seeke a
cloake for adulterie, he will commit that, yea not care for
the glory of God in respect of his owne credit. Doubting
in Eue bred disobedience, and the miserie of all mankind.
Wherefore resist sinne in the beginning, it will too soone
grow too strong, and draw a long taile after it.

3 Besides consider that David had (no doubt) of his pri-
uie Chamber, whom hee vsed verie secretly for Bathsheba,
as he dealt with Ioab for Vriah by priuate Letters, neither
durst those parties be acknowne. Court finnes are manie

C.

times

An Exposition vpon

2.Sam.12.
12. times couert and cunning, and yet for all this, we see they come and breake out. It is therefore follie, sinning to think to lie hid. *Thou diddest it secretly* (saith Nathan to Dauid, from the Lorde) *but I will doe this* (that is, punish thee) *before all Israel, and this sunne.*

Nay Kings themselues cannot sinne without marking by God, and in his time reuealing.

2.Sam.11.
2.4. Now the partie with whom this sinne was committed, is not to be neglected. Bathsheba, a vvoman not onely of good house and place, whom Dauid the King after married, but a deuout woman, obseruing the religious seruices of God in her purification, verie wife and accomplished, as may appeare by the 31 of the Prouerbs, which seemeth to haue bene of her making, & yet she is ouer-taken to folly.

1 Let good Ladies then take heede of daliance & courting. Sooner may they be overcome then they thinke for: such is the poyson of euill companie and speech, able to infect the chastest in the world.

2 And if Dauid and Bathsheba commit follie, may we doubt but that there was a great deale more filthines then, in the Court? So it is, some one sin appearing, may make vs iudge of many close. Reade ouer the whole eight chapter of the prophecie of Ezechiell. Where then many sinnes breake out, know that many more are committed, vvhich should make vs mourne at the filthinesse of such times.

Obiect. But one may say, I neuer committed adulterie; I neuer kept whore. &c.

Ans. There is no Dauid for all that, that hath not his Bathsheba, no Bathsheba that hath not her Dauid; that is, none is there, but taketh delight in some sin or other. Idolatrie is whoredome, so is couetousnes. Iam, 4. 4.

Wherefore, let euerie one seeke to finde out the strange flesh his soule runneth after as his Bathsheba, which one may doe by applying the whole word of God to his whole selfe, constantly studying and meditating thereupon, making more account of the witnesse of our consciences, then the iudgements of any other.

That

That shall we finde to be our Bathsheba or sweet sinne,
1 Which we will least be acknown of, as in Saule for the Amalekites, Herod for Herodias, and such like. So doe proude, couetous, & riotous persons, excuse, extenuate, or cloke their sinnes.

2 Which though we take great heede, we shall easily offend in, as that of the tongue, Psalm, 39, 23, Iam: 3, 8, So is it for anger in parties subject thereto.

3 Which enemies waite to trap vs most in, and can vpbraide vs most with. They can sooner see it, then wee our selues. Nature in euery body sootheth it selfe, & none but thinketh himselfe faire, & his own breath sweet. But especially if those whom wee iudge aduersaries are godly and wise, as Elias to Ahab, & Michaiah, Iohn to Herod, there will be no error.

4 Besides, in griefes of conscience, that woundeth sorest, which is from the sweetest and most vsuall sin.

And after this once found out, let him be humbled to conuersion for it. Which neuer will be till acknowledging all sinne in generall, and misliking our owne known sinnes in speciall, wee forsake them all. Neither let vs thinke that any sinne is small, and may be made light of.

1 What can be little that offendeth the infinite God?

2 That deserueth euerlasting death?

3 And if one sinne of Adams, poisoned (as I may say) the whole world, shall we nourish any?

4 Indeed, if but all the world could discharge a man but from one sinne, it were somewhat.

5 Or that but one sin not remitted, did not damne: but it is quite otherwise.

Wherefore be perswaded your sinnes are great, else will you neuer sorrow for them, or seeke to be eased of them, and God then will not forgieue them.

Now followeth the Psalm it selfe, which all is a most excellent and necessarie prayer, continually to be vsed for the matter of it, of all and euery the children of God. Verse. 1.

Whereof there are two parts. The first the generall proposition

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position or cheefe summe of the whole psalme. The second is a more particuler setting downe of thinges prayed for.

The generall proposition is, to finde fauour with God, and is in the first and second verse. And hath in it. 1. The thing prayed for. 2. The partie who is prayed vnto. 3. The measure of the thing prayed for.

The thing it selfe is set downe in diuers words: 1. *Having mercie.* 2. *Putting away iniquities.* 3. *Washing from iniquitie.* 4. *Cleansing from sin.*

The first is *having mercie*, or shewing fauour, and is as much as let me haue thy countenance againe, and former liking. VVhich indeed, is at the first the roote of all good things vnto vs, which beeing renewed, bringeth all good things a fresh with it.

1 Know then, that neuer you can haue comfort, but in the fauour of God.

2 And that all sinne deserueth the displeasure of God.

3 That nothing will pacifie a conscience wounded for sinne, but onely perswasion of the fauour of God. 1 God dooth not forget sinnes. 2 They will not vanish away of themselves. 3 Neither can any merits or meanes of anie creature, satisfie for the least.

So as that we had neede to make more of Gods fauour, then of all other things in the world.

4 And the first thing a sinner feeling his sinnes is to doe; not seeking by gaming, company, or any such meanes to put them of, but presently to flee to the fauour of God.

The second manner of speech (for I iudge it best to follow this order) is, *Put away mine iniquities*, vvherein is confession of fault, in the word, *iniquities*, and crauing of pardon, in desiring to haue them put away.

Iniquities, that is defection or rebellion properly, one of the most grieuous kinde of sinnes. Indeepe euerie sinne in some sort is so, because we owe all allegiance vnto God. & in Baptisme haue all vowed it, and haue, as it were, doone homage, in yeelding obedience for a time, & haue so many
meanes

the fiftie and one Psalme.

7

meanes against sin, as vnlesse we purposed to rebel against God, we could not commit it.

Neuerthelesse, when some grosse sinne vpon no great temptation is committed, it increaseth the fault, so was it in Dauid, who seeing, was snared and taken.

1 These finnes for number and greatnes, are here set out, which before Nathans comming could not be so well perceiued. So that a mans owne iudgement at all times, is not the best, touching his owne estate.

2 By Dauids example we see, that a child of God being truly conuincied of sin, will neuer lessen it, but rather increase it in speech, and euen that sin which hee hath lo-ued so well; so that little finnes, if God see good, shal seeme great. For when Gods iustice shall shine, and the deuill accuse, nothing can seeme small.

3 In touch for sinne, more are Gods children grieved for their faults, then for feare of punishment.

Now foloweth the crauing of pardon, *Put away, or blot out*, which GOD is said to doe, *Esay 43, 25*, which Peter promiseth. *Acts 3, 19*, And the speech is borrowed, from the vse of things chalked or scoared vp, or written downe, which though they be once, & after put out, are as though they neuer had beene. Therefore prayeth Dauid, that his finnes may be as if they neuer had beene, scattered as the mist.

1 This could not be but that the Prophet meant, that finnes of themselves stand in a debt booke or inuentorie, till they be cancelled. For God taketh knowledge of them, our owne conscience cannot be ignorant; nay many times the deuill, and wicked men can detect vs for them.

2 No true conuert can abide the shape of his own sinns, but desireth to haue them defaced, so little will hee boast of them.

3 Yea, rather would he haue them put out of the sight of God, then of all other parties in the world.

The third speech followeth, *Wash mee from my finnes*, which how necessarie it is; appeareth in that *Ezechiell* v-

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braideth his people with the want thereof. Ezech: 16, 4, 9, and Ieremie requireth it, Iere: 4, 14 to be had. The speech likewise is borrowed from things soiled, which being washed recouer theyr beautie: so the conscience of man hauing pardon of sinnes, hath againe his former hue. Heere is mercie on Gods part, *washing fault*, on our part, *iniquities*.

Washing, to omit all bodily clensing, may for this place be vnderstood, either of the washing of sanctification, as is Elay, 1, 16, Prou, 30, 12, or of the washing of iustification and forgiuenesse of sinnes, as Christ speaketh, Iohn 13, 8, 10, which I take indeede to be the Prophets meaning, because that it is the first washing necessarie: & that the other is mentioned afterward. And heere by the way it will not be amisse to open Christes meaning in that place.

First therefore he sheweth, that this washing is meere necessary to saluation; when as the blood of Christ counted by God, and applied by the hand of faith, clenseth the conscience.

Secondly, Christ would haue Peter thus to be washed all ouer, head, hands & feete: and not onely him, but as him, so all and euery other.

Thirdly, that as in the bathes they scoured downe the filth from theyr bodies to the feete, and then washed also and clensed them, so wee had neede, that not onely grosse sinnes, but remnants thereof, should more and more be purged away.

So as that wee may learne from hence: 1 Not to thinke of our sinnes as small things, which the longer they cleaue vnto vs, we hauing meanes against them and yet doe not leaue them, will cost vs more adoe ere wee can fully shake them off. Which as all the people of this our Land, so we of these places hereabouts had neede thinke of.

2 That as in washing, much rubbing & wringing is requisite, so we must know, that before we can shake off the filth of sin, many rubbings & wringings by afflictions must passe ouer our heads, & that we should vse our afflictions

as sope and lie, to scoure out the staines of sin thoroughly.

Besides, in that the Prophet thus wisheth to be washed :
1 He sheweth that we are not slightly blemished with sin,
but that we are quite stained, and as it were branded there-
with. Looke Esay 1, 18. Iere: 13, 2, 3.

2 And not onely so, but if hee might be thoroughly
cledsed from sinne, hee careth not what befell him, let him
be rubbed, wringed, beaten, so sinne may be driuen out, it
is his desire.

3 Withall he sheweth, that he desireth not only to haue
sin (as it were) shauen, but plucked vp by the rootes, and
the spots taken away.

4 He feareth least somewhat remaine vnforgiuen, and
filth vnwashed out : heere is feare commendable. Philip :
2, 12.

5 And beeing once washed, will neuer soule himselfe.
From my finnes. *Sinnes*, that is, iniquitie, any thing swar-
ting from the rule of the word of God.

So as that the godly : 1 Alwaies examine themselves,
and endeavour to fit themselves to the word of God.

2 Finde many kind of faultes to accuse themselves of, as
may heere appeare by the sundry names of finnes, as also
Psalme 32, 1, 2, and the number vsed.

The fourth speech followeth, *Cleuse mee from my sin* : in
matter and meaning all one with the former. V Wherein is
likewise set downe the acknowledging of fault, & crauing
of pardon.

Acknowledging of fault, as in the wordes *my sinne*. The
word in Hebrew, is (*Kata*) which signifieth a missing of a
marke one shoulde aime at. It is so properly vsed, Iudges
the 20, 16. This marke is the word of God, Psalm 119. 15.
They that put it in meeter thought of this. Now as he that
hitteth not the marke, though he come neuer so neere, fail-
leth of his aime; so booteth it not to come neer, if we touch
not the word of God.

Learn then : 1 That the worde of God, must alwaies
be in our eye, well knowne and vnderstood.

2 That

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2 That all our deuises, delights, speeches, and practises, must be directed heere to.

3 And that the least swauing from thence, much more wandering, rousing, is a sin. So as that none can be too precise.

Crauing pardon followeth, which hath in it, first a close confession of a more particuler fault, namely, vncleanesse: for in that the Prophet desireth to be clenfed, he acknowledgeth specially that hee is vncleane: then a crauing of cleanness.

He seemeth in this manner of speech to haue respect to the ceremonies of the Law, where sundrie creatures liuing and without life, were counted vncleane, not so much in themselves, as in regard of vse to others.

A sinner then is vncleane, that is, such as cannot well be vsed to any good seruice, while he continueth so.

First in regard that he displeaseth God, whose commandement he hath broken.

Secondly, euen by the witnesse of his owne conscience, as the Lepers, Leuit: 13, 45, so as that himselfe can do nothing with quiet conscience. For as the Lepers, and other vncleane persons, were not to meddle with any thing, except they would pollute and defile it: so is it with sinners.

Thirdly, by occasion of scandall giuen, and so likewise making of others vncleane.

As likewise fourthly all the godly, and some wicked can iudge.

Note then that euery sinner, that is, whosoever willingly resteth in sin, is vncleane, euen his very conscience, as Tit: 1, 15, so as that likewise all things to them becom vncleane: neyther can they goe about any thing with good conscience, while they abide in their sinnes.

1 Shall not we then contemne vile persons, Psalm, 15, 4, fearing to be sowed by their leauen? or shall wee haue fellowship with the vnfruitfull workers of darknesse?

2 Or not our selues forbear all sinne? Seeing euery one dooth make vncleane, and anger defileth our seruice to God.

God. Math. 5, 24.

3 Let not any sinner looke to the shewe hee hath in the world, but to his cleanness before God, euen for his scandals toward men.

Thus much of the confession of vncleanness, nowe followeth the desire to be cleansed, which God commaundeth as necessarie. Elay, 52, 11, and Iere: 13, 27, is likewise promised in Ezechiel, 36, 21, hoped for by the Prophet. Psalme 19, 13. So as that we should not beare euen the least spotte, no not in others, Iude 23, much more not in our selues, beeing all to be presented without spot, and in the white shining robes of Christ.

Now then, who seeth not himselfe, to haue as much need as Dauid, or any? Wee euery of vs drinking in sinne, &c. vvhwherefore we ought as earnestly to desire it, as euer he did. But first we must know what it is, namely, the purging of ones conscience from dead works, to serue the liuing God. Hebr. 9, 14.

In which purging of conscience, is witnesse of the pardon of fault and counting righteous, with abilitie & cheerefulness in all things to serue GOD: without both vvhich the conscience is vncleane.

Secondly, the sprinkling of Christes blood, Hebr. 9, 14, that is, the imputations on Gods part of Christes sufferings, and on our parts, the applying of them specially vnto vs, as Ephe: 5, 25, 26. worketh this.

Thirdly, one is said to be cleane: 1 For the word, Iohn 15, 3. 2 By faith. Acts 15, 9. 3 By the Spirit renewing. 1, Cor: 6, 11. So as that if wee want any, wee vwant our cleanness.

Thus much of the thing generally praied for, nowe followeth the partie to be considered, who is praied vnto, and that is, GOD.

O God, that is, Father, Sonne, and holy Ghost. Father, from whom; Sonne, for whom; holy Ghost, by whom all good things doe come. Who onely can and will shew fauour, & forgiue sinnes; otherwise then the Papiests teach

D.

that

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that sacraments, masses, priests, Saints can doe.

Now then a sinner seeking to
G O D, looketh for, in him

} Power.

} Will.

Power, is abilitie in G O D, whereby hee can performe, whatsoeuer his children should seeke vnto him for. Hee is almightie, all sufficient, nothing is hard vnto him.

V Vill, is his liking & readinesse to performe their good desires. And that is onely for Christes sake, so as that no Christ, no fauour.

Now this Will:

1 Is shewen, 1 When he commaundeth to pray for a nie thing. 2 When he promisseth to giue. 3 When hee giueth indeede.

The Scripture sheweth thee, of these petitions euerie where.

2 Is confirmed to thee, 1 By the Spirit working sayth in thy hart, 2 Stirring thee vp to seeke. 3 Making thee continue in the vse of meanes.

Marke then, 1 That in prayer wee direct our desires to the whole Trinitie, yet for order, most vsually to the Father, otherwise then the Papists charge vs, to refuse to pray to Christ, and the holy Ghost. Dooth not Steuen pray likewise to Christ?

2 And that Dauid prayeth not vnto creatures, who neither know, nor can relecue our wants.

3 That praying to God, we must doe it from the hart, which God seareth into, and must haue the holie Ghost & mediation of the Sonne; and that none can hinder vs frō the benefit of prayer, beeing to God, who is euery vvhere, that we must doe it with great reuerence and holinesse.

Quest. Is it sufficient onely to pray to God?

Aun. No: but we must therewith vse all meanes which we shall knowe to be appointed of God, to bring to passe the things we pray for.

Thus much of the partie to whom the prayer is made, now followeth the measure in which the thing is desired, which

the fiftie and one Psalmes.

10

which likewise is set out, as the thing prayed for, in foure branches.

The first is in *haue mercie*, or *be fauourable*. Which cannot but as God is great, but be great.

The word signifieth of meere fauour to proceede with him.

Nowe fauour, 1 Respecteth no desert of the partie :

2 Preuenteth : 3 Is sildome wearie. This is in God.

Thus would the Prophet be heard : 1 Not to bee examined rigorously, for then he could looke for nothing.

2 Not to be put of alwaies. 3 Or that God should euer be wearie.

The same minde is in euerie one, who prayeth aright.

For if wee should narrowly be sifted, deferred, or afterward cast off, how should we doe ?

This is the first.

The second is, *according to thy louing kindnes*.

Louing kindnes, in Hebrew *Kesed*, is a naturall inclination or readinesse to loue and fauour. This is in God.

Whereby he is not onely alwaies, 1 Readie to his.

2 But verie sweet.

3 And also sure. Into whom it is naturally engrafted to be thus kinde. Who seeth not then, that when one is thoroughly touched with feeling of sin, but that :

1 In no case can he beare to be put off, and not find comfort present, so grieuous is the touch for sin.

And yet God will haue them often waite :

1 To shew them that the things they pray for, come of fauour.

2 To make them earnestly to aske and greatly, great things.

3 To exercise their faith, hope, and practise of prayer.

4 To make them the more thankfull to God.

5 And more to beware euer after of sin.

2 Feeling the bitternesse of sinne, they desire all sweete things to season their consciences.

Indeed it is a good thing truly and rightly thus to desire,
D 2 and

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and yet notwithstanding for the present, God euerie time granteth it not. They must tast of gall and wormewood.

This is hard, but necessarie and profitable.

3 They feeling the sweetnesse of fauour, desire it may be (as it is indeede) certaine. Fearing least againe they should leese it, which in no case they shall, 1 If they cleaue to God, as hee requireth in his word: 2 If euer they had fauour: 3 And desire continually to keepe it.

Thus much of the second, the third is, *According to the multitude of thy compassions.*

Wherein is the } Thing.
 } Quantitie.

The thing is *compassions*, motherly pittifulneses, for the word is taken from Mothers or dams toward their young ones, which can hardly be told, but by mothers theselues.

Now these are sundrie and verie sweet.

It is verie hard to reckon vp the diuers kindneses of mothers to wayward children, but much more of GOD toward sinners.

1 One is that some time or other, he will make them see and feele their sinne and miserie.

2 When they be throughly humbled, hee will not fullie nor finally forsake them.

3 He will watch ouer the so, as then, ere euer they think of it, he will draw them to conuersion: as in Paule, Augustine, Luther. So as that euen their sinnes shal turne to their good.

4 He neuer casteth them away for their sundry slips, and receiueth them whensoever they returne.

Now these are very, 1 Tender, euen as of a mother.

2 They are seasonable.

3 Not alwaies to the will, but to the profit and good of the partie.

The quantitie followeth, the } Great:
word vsed is *Rab*, & signifieth } Much.

These mercies are great. 1 Because they are fro a great
God.

God, to such as we are, deseruing the contrarie.

2 They last for euer. 3 They are in matters of verie great worth: to wit, saluation, as knowledge, faith, iustification, peace, ioy, patience, worth all the world. 4 They are to take away sin, which is great.

Besides, they are manie: first for number as before. Secondly, For that they are renewed.

1 See then, how hainous some one sin or other is, that to the pardon thereof, wee haue neede of great and much mercie.

2 That hauing tasted the mercies of G O D, they who feelee them, are neuer satisfied with them.

3 And that whosoever once craueth mercie, must alwaies seeke to haue it renewed as his sinnes renewe, or els it is not sufficient.

The fourth and last is *much*. *Wash me much*. So as that a man of himselfe, though he take Snow-water, and much Nitre, shall not of himselfe be cleane. Christ therefore is like a purging fire, and like Fullers sope, Mala. 3, 2. & Peter would haue his head & hands, beside his feete, washed. Ioh. 13, 9. Whereof before, in the word *wash*.

Hetherto hath bene the cheefe summe of the vvhole Psalm.

Now followeth the more speciall setting down of things necessaric, either for the Prophet himselfe, and those from the beginning of the 3. verse, to the end of the 19, or for the Church in generall, in the two last.

For the Prophet himselfe in particuler, and those three.

1 Confession of sins. 2 Desires or requests. 3 Thankgiuing.

Confession of sinnes, from the beginning of the 3 verse to the end of the 6.

This confession of sin is of $\left\{ \begin{array}{l} \text{Actuall, in the part of the 3} \\ \text{and 4 verses.} \\ \text{Originall, in the 5 \& 6.} \end{array} \right.$

In the confession, or acknowledging, there is, First the act of confession.

D 3.

Second.

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Secondly, the parties. 1 Confessing. 2 To whom the confession is made.

The act setteth downe the thing done, namelie, confession, the manner and the helping cause, to wit, *the beeing of his sinne before him.*

Now this act or practise is brought in as a reason, to encourage the Prophet to perswade himselfe, that this his prayer is heard, because he doth not hide but acknowledge his faults, according to that, 1, Iohn, 1, 9.

And is brought in, as though the Prophet desired to preuent a doubt, which thus might be made.

Quest. Why doe you so earnestly pray for fauour and forgiuenesse?

Aun. I knowe my sinnes better then any other dooth, how many and grievous they are, I confesse them, this maketh me so earnest.

Teaching vs heereby, 1 The griefe and trouble of a broken spirit, Prou: 18, 14.

2 And that the greater the feeling of sinne is, the more earnest will the desire of mercie be.

But marke that the Prophet confesseth, and that first, before he make any speciall sute.

Confession of sinne is alwaies necessarie, by Gods commandement, it declareth that the partie is truly touched, as where there is smothering, one may doubt of feeling of sin. It laieth open the sore, that the plaister may be applied. The wicked alwaies conceale their faultes: the godlie are accusers of themselues, neither can they finde peace without it.

The manner of this confession followeth, set downe in the English word *Know*: not fully, for the most wicked & vnrepentant knowe their sinnes, and are neuer the better. Better were it therfore translated, I make known to others, or acknowledge my sinnes. VVell doe the Grammarians note, that in the Hebrew tongue, verbes of sence (as *knowing* is) doe signifie action also. Psalme, 1. *God knoweth the way of the righteous*, that is, approueth, or sheweth that hee knoweth.

knoweth. So Luke 13, 25. *I knowe you not*, that is, I acknowledge not you, and so is it heere. I acknowledge. &c.

Now this indeed is the property of the children of God, to make knowne their sinnes, Dan:9, Paule, Manasses, &c.

In this acknowledging there is :

1 Knowledge, 1 That is, perceiuing by the worde of God, that the thing founde fault with is a sin, all doe not presently yeelde heereto, as Saule. 2 That this sinne doth deserue euermlasting damnation.

2 Application of the knowledge of the grienousnesse of sinnes to our owne selues, wherein especially consisteth acknowledging. This is harder then the former. Better may one in generall know sin, then that himselfe in particular hath committed it, and yet this is necessarie. For this end are priuate messages to Dauid, Ahab, Herod, &c.

Nowe this application, or acknowledging, must haue sundrie properties.

1 It must proceede from the hatred of sin. Take heede of confessing sinnes in iesting or boasting: 'tis as in a vomit casting out things enemies to the stomacke.

2 With faith in the promises of mercie in Christ, otherwise despaire will assault.

3 From a settled iudgement, no light opinion, that our selues are sinners.

4 According to the things wee are rebuked of by the Worde; as it was with Dauid toward Nathan, not taking exception against his charge.

5 Franke, not by compulsion, but of our owne accord.

6 Without excuse, or lessening our fault, nay rather with exaggerating.

7 VVithout delay, presently.

8 VVithout opinion of desert for acknowledging sake. Thus much of the manner: nowe followeth the helping cause, which is the beeing of his sin ever before him, this made him the rather to confesse, because his sinne was alwaies before the eyes of his minde & conscience, neyther could he find ease, till by confession he had set them aside.

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Of this cause } Kinde. } Being before, or in his
we may see, the } of it } eyes.
} Propertie. } Euer.

Sin is before one, 1 When one who hath sinned, calleth his owne sinne to minde, and of purpose searcheth his hart to that end, to humble himselfe. 2 When the conscience keepeth recorde against a mans will, and so checketh him. 3 VVhen God in mercie (the partie not thinking of it) vserh some meanes, as Nathan to Dauid, Elias to Ahab, to make them for euer after to thinke therof. All which I take it are meant heere.

This *euer*, is with limitation from the committing of sin, and taking true knowledge thereof in his owne hart, by meanes sent of God.

So as that no mannaile, if sometimes Gods children haue not their sinnes in their eyes. They must pray to haue their eyes opened.

Let vs besides consider, 1 Howe necessarie this mercie of God is, to pricke our harts to true conuersion, else shall wee not see our sinnes.

2 The force of sinne once knowne, it will neuer leaue checking the conscience, till it be thoroughly taken away.

3 And that if we will be like the children of God, vvee must often call our sinnes to minde, and exercise our selues thereabout, not seeke to forget them, or driue them out of our mind.

Hetherto is the manner, the persons follow, first confessing, I Dauid, a King, who had done this matter secretlie that few knew of it, whom no mans lawe could make mee to doe as I doe, and might seeme to shame my selfe in that I doe, I, for all that, doe confesse my sinnes.

It is cleere then, 1 That Kings, and the greatest in the world, ought to confesse their sins. 2 Though they might without being detected conceale it. 3 And that the quiet of their conscience, should more be regarded, then all their honour and reputation, especially in comparison with the glorie

glorie of GOD.

The second, to whom confession is made, & that verse 4. Now this person is God, not a Priest, to whom though, in some cases we may confesse:

- 1 If we haue scandalized or wronged him.
- 2 If we endenour to rebort him, by reckning our faultes, and Gods mercies.
- 3 Or if we desire comfort from him.
- 4 Or desire him to pray for vs.

Not, 1 vvith conceit, that hee hath power to forgiue our sinnes.

2 Or with iudging that we ought to be acknowin of euerie particuler.

3 Neither with opinion that heereby wee deserue any thing.

4 Or are willing to haue penatice enioyed to make satisfaction.

To God confession is to be made, 1 For the comāundement sake, 2 Because all sinnes are most against him, 3 He taketh knowledge of all sinnes, 4 Hee is able to forgiue them, 5 He promisseth so to doe, 6 And he hath so done to Dauid. 2, Sam, 12, 13, and others.

The partie is God, who

is set out heere, partly by

Repetition.

Repetition in these words, *Against thee, thee onely*, which manner of speech bewrayeth an earnest affection of the hart, as not beeing able to containe it selfe, great indignation against himselfe, so as that he seeth hee hath broken the Law of God, procured his displeasure, and yet perswasion of fauour, otherwise he durst not thus be acknowne.

So as that all confession should be earnest, and in faith, besides the properties we had before.

The singularitie of this partie followeth, in that it is said, *Against thee, thee onely*, which all doe not expoutnde alike. Some *Against thee*, who onely knowest what I haue done.

E.

2 Who

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sinne is verie long; suddenly his thoughts it wil come to outward act: 3. That one, but should withstand euery inward corruptions, Atheisme, prophaneſſe, vnbeleefe, hypocrisie, &c.

Now followeth the forme, *In thine eyes, O God.* God properly hath no eyes, but parts of the body are sayd in the scripture to be in God, for their workes sake. As because the eye is an instrument of knowledge, therefore it is put for knowledge: so as that the Prophets meaning is, that God iudgeth this to be sinne in whose eyes it is: God iudgeth that to be sin, which is against his will: written and reuealed.

1. Learne then, that all men sin God looking on. Sin is in his eyes. 1. So as that all sinners, ought to be afraid, when they sinne. 2. The godly ought to be verie warie. 3. And to knowe, that as sinnes committed, are in his eyes, so are good deedes, that the conscience of his knowledge, ought to support men in their good dealing, against all hard censures of the world.

2. And that God is verie long suffering, who seeing so manie sinnes, for all that spareth them.

3. And that Dauid considering this, had wonderful grieve, which we well may examine, by 2. Cor. 7. 11. & forward. Where are sundrie workes of this godly grieve set downe. The first whereof is care, that is, mature and conuenient diligence, to correct his fault, and to take away the scandall, to the which is thwart and contrarie, when a man not well vnderstanding his sinne, can confesse, but deferreth to redresse it.

The second, the Interpreters call clearing, in the original it is a speech of defence for a mans selfe, whereby one may be iustly excused. Now this is when a man confesseth his fault, craveth forgiveness, applyeth Christes merits, taketh heed of the like sinne hereafter: otherwise then when in worldly matters, men deny or lessen their sinnes.

The third is indignation, to wit, a practise of holie anger against our selves, whereby we often blame our selves, mist

the fiftie and one Psalme.

15

like, euen hate our selues, and iudge our selues worthe of any punishment: heereuppon, all that we doe, displeaseth our selues.

The fourth is feare, which is a stirring of the conscience, whereby we forecast all worst things vnto our selues, doubting least God should not giue vs repentance and forgiveness, and thinking that mens, and Gods anger, might breake out vpon vs.

The fift is great desire, that is, a longing to satisfie Paul and all other, who might any way take knowledge of their sin, with desire to be restored to their fauours and likings.

The sixt is zeale, a most earnest affection of the soule, which cannot be kept in, but breaketh thorough all, and will bewray it selfe.

The last is reuenge, a voluntarie practise of all duties to keepe the bodie vnder, and preuent all like occasions for afterward.

Thus much of repeating his fault, nowe followeth his iudging of himselfe, worthy of any punishment: and that is, by reckoning vp, wherein God might correct him by word or deede. For word, *That thou mightest be iustified in thy sayings*: For deede, *and pure when thou iudgest*. That is, though thou speake neuer so sharply, or deale neuer so severely, yet all is iust; eyther in rebuking me by Nathan, or taking away the child by death, or whatsoeuer els.

But the words and phraze must be opened first.

This small worde (*that*) is sometimes for end or intent, sometimes for consequent and euent, as in this place. For Dauid did not sin to that intent, that hee might make God to be or to appeare iust: but when hee had sinned, then whatsoeuer hee should doe or say to Dauid, were iust and deserved.

But heere is a doubt. One would thinke that Paul in the 3 to the Romans and the fourth verse, doth otherwise read and apply this place, then seemeth to haue beene Dauids meaning. Looke the place.

Answer: Indrede he alledgeth the place according to the

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translation of the Seauentic-two Interpreters, which then was most commonly vsed in the Church; which though it had some differing sound in words from the Hebrew, yet the sence not much varying, he thought good to vse.

But for the application of it, Paule seemeth to me to doe that which our Sauour Christ in a like case doth, Math, 4, 10. where our Sauour seemeth to insert the worde (*onely*) according to the intent of G O D, though it be not in the Hebrew, so that which the Prophet Dauid speaketh of God for his owne person, Paule maketh a generall, that so it is in all parties, that God will be iustified, and ouercome. &c.

Others interpret it otherwise, as though the Prophet should vnderstand this word I confesse, and then should follow, *that thou maiest be iustified*, that I must needs acknowledge *thou art iust*, &c.

But I take it that the Prophet hath regard to the second of Sam: 12 chap: 11, 12, 13, 14, 15, &c. where God hauing threatened and taken away the child, yet Dauid for all this confesseth God to be iust, &c.

Well then, in that Dauid thinketh thus of himselfe, no doubt but he acknowledgeth, he ought to be patient whatsoever should fall vpon him, so must euery child of God doe.

But returne wee backe to consider of Dauids casting downe himselfe, and submitting to the iustice of God, in words, and in deedes.

That thou mightest be iustified when thou speakest: but first open the words.

Iustified, (not to reckon vp the sundry meanings of it in diuers places of Scripture) dooth heere signifie, that thou oughtest to be counted & iudged righteous, speaking not falsely, neuer too sharply or hardly.

When thou speakest, or, in thy speech, declaring no limitation of time and place, whensoever thou speakest, that is, at all times.

Spotech heere (I take) is put for fault-finding, or reproofing,

ning, as by Nathan. The meaning is, whatsoeuer thy words are, yet notwithstanding, euen by and in them, thou shalt be found and iudged iust.

It may appeare the by this, 1 That as Dauid was sharpe-
lie rebuked from God by Nathan, so sundry times are o-
ther the children of God, as Peter by Paule, &c, and this
must they looke for, if not personally by worde, yet in the
open ministerie, or in their priuate consciences. So are the
Pharises called Vipers, the Galathians foolish, &c.

2 Dauid would shew, that his iudgement did differ from
the multitude, who thinke that God is sometime too sharp,
for indeede so doe they, as Caine, and Iob in his impatien-
cie. Take heede then, while we fret and charge God foo-
lishlie in our hart, we be not of the humour of the world.

3 In that, that Dauid speaketh this by occasion of Na-
than, he sheweth, that Ministers speeches and rebukes, ta-
ken out of Gods word, are from God himselfe.

And therefore should be, 1 Patiently heard. 2 Taken
to hart. 3 Made vse of for life.

4 That whatsoeuer the world or our flesh would moue
vs vnto, alwayes should wee acknowledge God to be iust
and vpight.

Now foloweth Dauids submitting to the iustice of Gods
deedes, *and pure when thou iudgest.*

As if he should say, whatsoeuer thou shouldest doe vnto
me, yet must I acknowledge thee iust, and vpight, much
more in that thou wilt not let the adulterous birth to liue.
For God being infinite, might inflict infinite punishment,
but beeing good and iust, can doe nothing but that which
is most good and excellent.

All that Dauid saith, is in this speech, *When thou iudgest
thou art pure.*

Wherein are 2. things ascribed to God, { *Iudgement.*
Purenesse.

Iudgement is taken two wayes, 1 Properly, for giuing
sentence in a thing. as Luke 19, 22.

2 Not

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2 Not properly. And then the part for the whole is pue for gouerning, and ruling the world. So Christ saith, Iohn 5, 22, *The Father iudgeth no man, but hath committed all iudgement to the Sonne.* That is, gouerneth not the world, or ordereth the world without the Sonne, but by and with him. So is it Psalmc 98, 9, and oftentimes els where in the Scripture.

Que. How is it said heere that God iudgeth, and Christ denieth that the Father iudgeth?

Aunf. Dauid speaketh of God essentially, Christ speaketh of the Father personally, so as there is no odds. For the whole Trinitie iudgeth.

And that God doth iudge the world, it is cleere, Gen, 18 25, Psalm, 98, 9, and euen in particuler masters, as sparrows and Haires, much more in mens crosses: so as that it shall be needlesse further to shew it.

Know then, 1 That nothing commeth by chance.

2 That all things howsoeuer they seeme to vs, of GOD are most wisely done. Though I take it, that iudging here is yet somewhat more particularly taken for correcting, as 1, Cor: 11, 29, that which is translated *damnation*, indeede is *iudgement*, that is, correction, so Pet: 1, 4, 17, *iudgements must begin*, that is, *correction*, at the house of God.

So as that whatsoeuer meanes are vsed, 1 Knowe that God ordereth crosses. Thus thought Ioseph, Iob, Dauid.

2 And that thereupon we ought alwaies to be patient. *I held my peace because thou diddest it. I will beare the wrath of the Lord, because I haue sinned against him.* Yea, though it were to euertlasting damnation.

3 Insomuch that whatsoeuer meanes, yet GOD is to be fought to for ease and fauour.

This *iudgement* is heere, with limitation of time, *When*, Whereby is declared vnto vs, 1 That GOD doth not alwaies punish. Whereby he sheweth his long suffering, & our weakenesse: for if he should, we were neuer able to abide it.

2 That in the breathing time betwene crosses, wee should

should labour for spirituall wisdom, strength, faith, patience, against the next affliction.

Thus much of the *iudgement*, nowe followeth the *pure-nesse*.

Pure, it is a borrowed kinde of speech, from thinges not mixed, but sheere, and like themselues, not as troubled mirie water, or foming sea, but as wine without water, siluer without drosse.

The meaning is, without any mixture of wrong dooing, or vnrighteousnesse, alwaies keeping one tenor of vpriht dealing, accepting no person. &c.

Who dareth doubt that God is thus? When hee forbideth impuritie to his creatures, whose inheritance with him is vndeiled, who cannot be seene but by a pure hart.

1 VVell then, take heede of charging GOD with iniustice, euen in the matter of reprobation, much more in thine owne crosses.

2 And endeavour to be pure and vpriht, like thy heavenly Father.

Thus much of Dauids iudging himselfe worthy of punishment, now follow the sinnes which he doth confesse: and first actuall, in the 4 verse: next, originall, in the 5, & 6, verses.

Touching this, the Prophet first setteth it downe, then hee layeth it open. Hee setteth it downe in two manners of speech; First, *I was borne in iniquitie*: the seconde, *and in sinne hath my Mother conceived mee*: both which are set out with the word, *behold*.

But first let vs endeavour to vnderstand the words, so shall we better know the sence.

The word which is read, *borne*, dooth properly signifie the time and griefe about the deliuerie, and being brought in bed. So as that Dauids meaning is, as soone as he approached to the light, the darknesse of sinne ouer-spread him.

Iniquitie, dooth heere signifie in the full and largest meaning of it, to wit, guiltinesse, that is, faultinesse, and deserving punishment, &c. withall, pronenes & corruption to sin.

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Sin is transgression of the Law, and the same with iniquitie. The other word *conceined*, properly cherished, or heat or warmed me: that is, in the wombe from the conception and after, that is, as soone as euer the matter whereof I was made, was in the wombe, warme and enclosed, so soone, & euen then, began I to be tainted.

Not that begd companie betweene his Father and Mother, and bed beneuolence (as some fondly haue thought) was sin: but that euen from thence hee was infected. For the cleanest hand that is, sowing pure wheate, can not cause, but when it springeth it will haue straw, chaffe, &c.

Whereupon by the way, it may seeme that sin is drawne, as well from the mother as the Father, which the Papists seeme to denie. And whereas in the 5 to the Romans, it is ascribed to man, there I thinke the woman is to bee included.

For the word, *behold*, which is so vsuall in the scriptures, I take it not as many learned doe, to note a wonder where-soeuer it is set, but according to the plainenesse of the stile of the scripture, to set out a thing commonly knowne, or that which may be, or should be knowne. Gene: 22, 7. (*Hinnem*) *ecce me*. Almost 600 times in the scriptures, as Luke 7, 37, I am: 3, 3, 4, and so often else where in the same sence, as also here, beeing in such a thing, as no seruaunt of God should or can be ignorant of.

The words thus opened, let vs come to the meaning of them altogether. The chiefe drift and intent, is to set out Dauids first sin, which is heere noted to be, the *iniquitie wherein he was borne*, and the *sin wherein his Mother conceined him*. Which two manners of speech, shew one and the selfe same thing. Which in another sound of words is called by the Diuines about Saint Augustines time, *Originall sinne*. Which howsoeuer David saith is in himselfe, is not onely true in him, but in all mankind, Christ onely excepted, as shortly we may perceiue.

We may haue in this verse a full setting out vnto vs what it is. For when David saith, *me*, he meaneth his whole person,

son, soule and bodie : and when he mentioneth *iniquitie* & *sinne*, he meaneth fault, deseruing of punishment, inclining to all corruption : and naming his *Mother* and *conception*, hee sheweth that it came from the first Mother to all following children.

But first of the name the learned Writers haue giuen vnto it, which though in syllables it be not in Scripture, is grounded thereuppon, as Gen: 6, 5, and 8, 21.

They call *Originall* or of *beginning*, 1 Because it was first the beginning, as soone as euer the fall of Adam was.

2 It is one of the first thinges, that is with the childe in the conception.

3 It is the beginning of all sinnes, of deede and praefise. And thus familiarly may be shewed vnto vs to be : *A disorder of the whole man (touching matters of everlasting life) or a decay of the image of G O D, brought vpon all mankind (Christ onely excepted) by the fall of Adam and Eue, whereby they are subject to the anger of God, and inclinable to any sin.*

Disorder dooth signifie a swaruing from that, it was or should haue beene at the first, and a continuing so. Whereby is not onely, 1 The absence of goodnesse, & vprightnesse, but 2 the presence of sin and euill, 3 and inhabilitie in it selfe, to reforme it selfe. These might bee prooued but for shortnesse sake.

In the minde was & should haue continued, full knowledge of God to saluation, with the comprehension of arts and creatures.

The will delighted in Gods will: the affections were stirred holily to their due objects, in most due sort: the senses likewise, and all other practises were thereafter. But now most is lost, the contrarie come in, and will hardly be dispossessed.

The whole man, doth signifie soule and body, powers and parts. Gene: 6, 5. Gene: 8, 21.

The first motions. Rom, 8, 7. The minde. Titus 1, 15, and so of the rest.

Yet must we not so meane, as though the substance were

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empaired, or the number of faculties, but as in a poysoned fountaine, there is the water and the running, onely the wholefomnesse is taken away; so the soule and bodie, the parts and powers are the same, but the soundnesse for their worke, to fit them to proper things in due sort, is lost.

All this while this must be remembred, that wee vnderstand it of matters of the spirit and euerlasting life. For otherwise, natural men haue many excellent parts, for worldlie knowledge of the creatures, arts, policie, and such like. So Paule sheweth, 1, Cor, 2, 14.

This cometh by the disobedience of Adam and Eue, in whose loynes we were, who is our roote, with whom we stand or fall, of whose iuyce we saour and relish. For as in matters of treason, the Father tainteth all the blood, so is it in this case.

The Parents propagate this, neither is it, as the Pelagians dreame, only by imitation. Rom: 5, 12, 16, 17, 18, 19. 1, Tim: 2, 14.

And it spreadeth ouer all mankind (Christ excepted) the Virgine Marie is not free.

Besides, it subiecteth to the wrath of GOD. Rom, 5, 18, and seauenth chapter, 24. verse.

Euen in the very regenerate. It is not imputed indeede, but yet there it is, howsoeuer the Tridentine glose, would corrupt the Canonically text.

Lastly it inclineth to sin. Rom: 7, 23. This neuer could the heathen vnderstand.

But heere foure questions are to be answered.

1 What is the proper seate of this sin? Aun. The whole man, but specially the minde and will.

2 Against which commandement is this sinne? Aunf. Against all and euery of them.

3 How cometh the soule to be infected with this sinne, since it is immediatly created of God, and not begotten by the parents, as the body is?

Aunf. Better it were to seeke to shake it of, since euery one must confesse that hee hath it, then curiously to search how

how he came by it, euen as to cure a soare, and lift out of a pit, rather then to stande questioning howe those dangers came.

Some thinke that this hangeth vpon the appointment of God, who gaue all things to Adam, not for himselfe onely, but also for posteritie, not as a private man, but as the roote and head; who standing, all other shoulde continue vvith him, falling, bringeth all other downe: &c because the soule is part of the partie, the body infected, causeth the soule to be so accounted. But this is not sufficient.

Others thinke, that the soule is indeede created at the first pure, but yet weake, and as soone as euer it is ioyned to the body, receiueth tincture and infection. Both answers haue learned Authors, I like the last.

4 Can this sin be quite taken away in this life?

Aunſ. No, so as that it should not be, but is taken away, as that in the elect & regenerate, it is not imputed. For the reliques (as the Fathers speake) we left to exercise vs with.

Thus much for the opening of the words and meaning, see what we may further learne.

1 In that that Dauid being checked for one sin, thinketh of more, and euen the roote of all, he doth as others of the children of G O D doe, and must doe, so seriously thinke of one sin, as that they finde out others, euen as when one vseth a light to seeke some one thing, hee thereby seeth others.

So thought Dauid of the finnes of his youth, Psalm, 25. 7. and others, Gene: 42, 21. Pron: 9, 9. Wherefore, that is no good confession, that findeth not out daily more and more finnes.

2 By the word, *beheld*, we must remember, that our originall sinne should be very well knowne, and thoroughlie perceived of vs: but it is quite otherwise, few or none perceiue it.

3 The more seeing into the hainousnesse of this sinne, so we take heede of *Flacius* errors & others, is good profiting in grace, otherwise then the Papists are wont to lessen it.

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4 Seeing this sin is so naturall and engrafted, bred in the bone, we had neede arme our selues continually against it.

5 Presume not too much of good naturall dispositions, in matters of the worship of God, the best are infected with originall sin, then which there is no worse poyson.

6 Parents must be carefull, that as they naturally beget their children, and so infect them with originall corruption, they procure their regeneration to wash away the filth heereof, by endeavouring to make them partake the merits of Christ, and also the power of his death, to destroy the body of sin.

7 Neuer looke to be free in this life frō it, neyther be discouraged if you take some foyles by it, wish to be clothed vppon.

Thus much for the setting downe of this sin, now followeth the laying open of it, and making more cleere.

Verse 6.

Now the laying open of it, is in the 6 verse, & is by comparing with the quite contrary in the first creation. Wherby the heinousnesse of this will more cleerely appeare. For whereas God loueth truth in the inward affections, and teacheth wisdom in the secret hart, is not Dauid out of square, that from the first is confectioned with sin? What a shame is it, that Gods will by my fault should be violated?

Matter.

Now of opening, there is the

{ Notoriousnes of it, as before

The matter is in two speeches, 1 *Thou louest truth in the inward affections.* 2 *Thou teachest me wisdom, &c.*

But first come to the wordes.

Truth, in Scriptures signifieth diuersly, more then need to be spoken of heere. In this place, I iudge it to be put for righteousness, as that which in Gene: 24.49, our English booke haue *truth*, the 72 Interpreters haue *doing righteousness*: so is truth taken, Ephe: 4, 21, for true obedience, which is called righteousness, yet: 24. so Esay 26, 2, the righteous Nation is said to *keepe truth*, by way of interpretation, to which purpose, looke Esay, 59, 14. but *doing of truth*,

Ioh, 3,

John 3, 21, is most bright. So is it, I take it heere, sincere obedience actually performed to the Law of GOD. It is called iustice, Ephe: 4, 24. And is a part of the image of God, by a meton: of the adiunct for the subiect.

And is first heere named, because it is more manifest, though not more necessarie then wisdom.

Lowest, in the preterperfect Tence, and is alwaies true & present in God, yet I take it, we may fitliest interpret in the preterpluperfect Tence, *haddest loved*, that is, diddest alwaies so loue, as that at the first, thou createdst man in it, & art now angry with mee for hauing lost it. For I iudge the Prophet hath respect to the image of God at the creation.

Inward affections, in Hebrew, the reynes, some say the hart strings. A trope, shewing the seate of desire and affections, which they note is in the kidneis. Heereby the Prophet meaneth the will and affections.

Wisdom, is knowledge mentioned. Coloss: 3, 10.

In the secret of my hart, the Hebrew is onely *in the secret*, meaning indeede the heart, which is hid and cotered with a filme, that it doth not appeare. He meaneth the mind & vnderstanding.

Hast taught, I thinke for *haddest taught*, as before respecting the creation.

These are the words. Nowe because one thing is meant in both these manners of speech, therefore not curiously speaking of them a sundet, let vs consider them both together, according to theyr intent.

The Prophet laboureth to set out his corrupted estate, with that which was at the first creation, the which the Scriptures call by the image of GOD, which David no doubt heere pointeth out.

Now the image of GOD, is the Angels.
likenesse to GOD, and was in Men.

Ve onely must consider of it as it was in man, and is heere set downe to be *truth in the inward affections, and wisdom in the secret hart.*

Where by the way, note the error of the Anthropomorphites,

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phites, thinking God like to mans body : though *Luther* thinke they be falsly charged with this error.

Now, in this description of the image of God, wee may consider in what parts, and what things this likenesse is.

The parts are { *Inward affections.*
Secret hart.

That is, as we heard before, the disposition of the vwill, iudgement, and affections. Indeede mans soule is a spirit, somewhat like God, and had principedome ouer the creatures, as a shadowe of Gods soueraigntie : but the seate of likenesse most principally is the hart, iudgement, & affections.

The things wherein this image is, first *wisedome* or *knowledge* Col: 3, 10, which the deuill can tell. Gene: 3, 5, and heere is called *wisedom*, and is a full comprehension of things, to performance of the will of G O D, for happy estate in *Paradise*.

This had with it, vnderstanding of the morall Lawe, all artes, knowledge of all creatures, as in Adam, & somewhat in Salomon.

And this was engrafted that a man needed no Maister.

The second is *iustice*, Ephe: 4, 24. Full obedience to the wil of God in desiring, thinking, willing nothing but Gods will. This is heere called *truth*.

Nowe these things were loseable, and indeede were lost, which we neuer heere shall fully recover.

This is it which heere the Prophet so dolefully mourneth for.

1 Shall we now neede to be put in minde, that the word *behold*, heere also dooth put vs in minde, that euery man ought to know these things, which few doe?

2 Or that alwayes thinking of this downfall, wee should continually mourne?

3 Besides, heere haue we a glasse to trimme our selues by, and a president, whereafter wee ought all to fashion our selues.

4 And

4 And that in the practise heereof, we should begin from the reins and heart, where the seate of these things are, otherwise, we bridle the horse at the wrong end.

5 Lastly, heere is matter enough for all a mans life tyme, so as that he cannot be idle, but had neede be repaying till he proue like God.

Thus much for the enlarging of originall sinne, and for the confession, and so for the first particuler part of this Psalmes in the Prophets owne behalfe. Verse 7.

Now followeth the second particuler part, consisting of sundry suites and desires vnto God, from the beginning of the 7 verse, to the middle of the 14.

The first is verse 7, A most earnest desire, and hath two branches: the first, for forgiuenes of sinne; the second, for imputation of righteousness, whereof both are conditional, and presumed by faith.

The first, *purge me (as I perswade my selfe thou wilt) with hyssope, I shall be cleane.* Which is as if it were, If thou purge me &c. Wherein the settlednesse of faith, as in all other petitions ensuingly made, is to be remembred. In vaine is it to pray without some perswasion of beeing heard, when we haue commaundement to pray, promise to be heard, & experience that others haue beene heard: as before hath beene declared.

Of this first there be two members, whereof the one is cause, the other the effect. The cause, purging with hyssope; whereof one seemeth to be the principall, the other helping.

The principall is *purging*. The signification and forme whereof is to be considered.

The signification sheweth, that hee desireth to be made cleane from fault. Not that there should be none in him, (for who is free?) but that it shoulde not bee imputed. Which though it neuer be in any partie seuered from imputation, yet for teaching sake it so may be.

The forme of the verbe is the future tence, for the Imparative moode, most vsuall in scriptures, which declareth
G. a full

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a full assurance and perswasion of sayth:

The helping cause is *Hysope*, some translate it *mosse*: one thinketh it may be Rosemary, whereof theyr legall sprinklings might be made. But the Authour to the Hebrews, taketh away all doubt in the 9 chapter 19 verse, hauing the word *hysope*.

For the better vnderstanding whereof, it will not bee amisse to haue recourse to the ceremoniall law. Where Leuit: 14, 7, it is vsed in purging of Leprosie, and Numbers 19, 9. for lesser vncleaneneses, both which no doubt Dauid thought of when he penned this: iudging of his sinne, as of Leprosie, not neglecting the desire to be purged euen from the least. Mention likewise is made of Hysope. Exod. 12. 22. But the other meaning ought to like vs for the 9 to the Hebrewes.

But some man may say. Why is there so often mention of Hysope made?

Aun. Not for that it hath any force of it selfe to cleanse the soule, but hauing some naturall propertie to open and cleanse the bodie, was appointed of God as it were a sacramentall signe, and doth very fitly represent the blood of Christ, who cleanseth vs from all sin. 1, Ioh, 1, 9, so doe the Bread and Wine in the Supper, water in Baptisme, represent Christ.

Now then this Hysope is not for it selfe, but to represent the sprinkling of the blood of Christ. 1, Pet, 1, 2, Hebr: 9, 14, 19, 20, 21, 22, 23, that is, the death and sufferings of Christ applied.

So as that the Prophet desireth the sacrament of sprinkling, with the fruite thereof.

First therefore it is manifest, that hee vnderstood the ceremonies or sacraments, as euery Christian should.

Secondly, he knew that they all did tend to Christ.

Thirdly, and rather desired the fruite thereof, then rested in any outward act.

The Papists abuse this place for theyr holy water, first, whereas all such legall ceremonies are dead euerlastingly.

Second-

Secondly, neither haue they any newe commaundement frō God. Thirdly, nor can they euer shew, that the sprinkling for the act onely done (asin their holy water they imagin) did good to the soule.

Now in that the Prophet nameth this first, hee teacheth that our care should be first & greatest for pardon of sins; then all other things follow.

Thus much of the cause: Now followeth the effect, and *I shall be cleane*. Metaphor: that is, I shall be free frō fault. Whereby he sheweth. 1 That Christ he shall be fullie cleansed, so as that he shall need no other meanes to take away any remainder by occasion of sinne: no there shall be no reliques to be satisfied for in Purgatorie.

2 That this is solely by Christ, for hee speaketh it without doubt, that he shall be cleane, that is, by imputation.

This is the first branch, the second followeth.

Wash me, and I shall be whiter then snow. This is for imputation of righteousnes. Heereof there are two parcels, as before, the first the cause, the other the effect.

The cause is in the word *wash*. Whereby he eyther hath respect to the Priests washings of theselues, or the leproous persons: but of this enough before. Which besides purging is mentioned, because Christ came as well by water as blood. Iohn 1, 5. water signifying full holinesse.

The effect, *I shall be whiter then snow*. An hyperbolicall metaphor: meaning, he shall be most perfectly cleane.

Nowe by both these sentences, one thing is principallie meant, as is often seene in the scriptures. In both which ioyntly we may consider, 1 The necessitie of this iustice. 2 The desire of it. 3 The commendation of it.

The necessitie appeareth, in that the Prophet maketh it his first sute, wherein alone is euerlasting happinesse, Psal. 32, 1, 2. Rom: 4, 7. So as that indeede without this, there can be no fauour looked for at Gods hand. It is the vvedding garment, and the one thing necessarie, without the which, like Iacob in Esau's clothes, wee neuer shal obtaine the blessing.

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The desire of it followeth. *Purge mee with Hyssope, wash mee.* Wherein are, 1 The person purging and washing: 2 The thing where-with this purging is, *Hyssope*. 3 The partie receiuing, *I David, purge me.* God, euen the whole Trinitie purgeth: the Father, for the Sonne, & by the holie Ghost. And that onely *I, euen I for mine owne sake put away thy sinnes.* Esay 43, 25.

God thus dooing this, is said in scriptures to impute, that is, to account or reckon, and is a borrowed kind of worde taken frō debts or reckonings, as when I owe a great sum, and my suretie paieth it for me, my creditour cancelling or deliuering my band, doth impute that payment vnto mee. This is not a putatiue righteousness, as the Papiests falselie charge it to be: where they set themselues against G O D, while theyr Priests take vppon them, the power and act of forgiuing sinnes.

The second is the thing where-with this purging & washing is, and that is heere *Hyssope*, and *water*, signifying vnto vs the full righteousness of Christ, which is his obedience vnto the death for vs.

Christ is God and man, his man-hoode suffering, his God-head giuing merit thereto.

His obedience is actiue, or passiue.

His actiue, is the fulfilling of the morall law, in the rigor of it.

His passiue righteousness are his sufferings, from the beginning of his incarnation, to his resurrection, which were very many, very grievous, and with the feeling of the anger of God, and becomming a curse.

Both these are counted to vs, to the pardon of all sinnes, fault, and punishment, and the counting of all righteousness and fauours with that.

Now that which is said of Christ, is to be vnderstoode of him alone, without mixture of any other thing whatsoever: nothing beside beeing able to make so white, as Christes righteousness.

The third thing is the partie receiuing, & that is David.
And

the fiftie and one Psalm.

24

And here, as there is imputation on Gods part, there must be application in the partie praying, to wit, fayth. For as the sprinkling of the Hysope and water was receiued, so must Christ be. Heere therefore faith is most necessarie to the full vnderstanding vwhereof are necessarie to bee knowne, 1 The obiect. 2 The partes. 3 The properties of it.

The generall obiect of fayth, is the whole word of God, but more particularly the doctrine of saluation by Christ, as the marrow and pith of the Scriptures.

The parts of fayth are three. The first knowledge, which is a perceiuing of the meaning of the worde of God, but especially of saluation by Christ, which then we may iudge to be found, when we can discerne falshood, when we rest vpon grounds of Scripture, when nothing can driue vs fro it.

The second, assent, which is a full perswasion, that the former is true.

The third affiance or application, whereby wee are perswaded that the word of saluation, and so saluation is ours. And heere indeede lieth the chiefe force of fayth, whereas the wicked may haue the other parts.

The properties followe, 1 Commonly it is small and weake. 2 It desireth to increafe.

3 It maketh the hart to thinke most highly of Christ.

4, It will change the whole man.

The commendation of this iustice followeth, *I shall be whiter then snow.*

Quest. How can this be, seeing euery where the Saints in Scriptures doe disauow their owne righteousness, and are ashamed of it?

Aun. Righteousnes is two-fold, of

} Iustification.

} Sanctification.

That which the Saints mislike, is the imperfectnesse of theyr sanctification, not of iustification, which can haue no blemish. Indeede sanctification is neuer seuered from a

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partie iustified, yet it must be distinguished from iustification.

Gather then from hence, 1 That Christes righteousness imputed vnto vs, is most perfect, that God cannot in the rigour of his iustice finde fault with it, els could not the Prophet by it be so white.

2 When wee consider of righteousness to abide the iudgment of God, all our owne, of neuer so inward sanctification, must be remoued.

3 That perfectnesse may stand with vnperfectnesse, that is perfectnesse of iustification, with imperfectnes of sanctification.

4 That all iustified parties, are iustified equally, euerie one partaking the righteousness of Christ. Mary and Rahab, Peter & the theefe. It followeth not from hence, that glorie should be equall.

Thus much of the first particuler petition: the second followeth in the 8 verse, *Make me to heare ioy and gladnesse, that the bones which thou hast broken may reioyce.*

This particuler desire, is for the further confirmation of the former, and is a fruite of that. Wherein we may consider two things. 1 That which is prayed for. 2 The end. That which is prayed for, is, *Make me to heare ioy & gladnesse.* The end, *That the bones which thou hast broken, may reioyce.*

In that which is prayed for, we may consider what is desired from God to be bestowed, then what of the Prophet to be receiued.

That which God is desired to giue, is to *Make to heare.* That which the Prophet would receiue, is *joy & gladnesse.*

The manner of wordes, *thou shalt make mee heare*, it is in steed of *make me to heare*, by a very vsuall maner of speech in the Hebrew tongue.

Now surely, very fitly is this desire ioyned to the former, as in the 32 Psalm, after the doctrine of forgiuenes of sins, reioycing, verse 11. So Rom, 5, 1. 1. John 1, 4. So as that without the former this can neuer be, and where the other
is,

is, there this is.

Howsoever the wordes heere stande, the first in nature, which the Prophet prayeth for, is *ioy and gladnesse*.

Ioynesse, though they much agree in one, yet is the latter some increase of the former.

Ioynesse is a sweete motion in the soule, vpon opinion of ha-
ving some present good. Which according to the cause &
object is diuers. For when nature is delighted with anie
thing pleasing or preseruing it, then is naturall or fleshlie
ioynesse, so when the regenerate part is delighted with some
grace or heavenly thing, this is holy or spirituall ioynesse, which
is chiefly meant in this place. Sometimes indeed God gi-
ueth comfort of this world, but it is not generall, nor simply
to be prayed for. This is a fruite of sayth. And is peace of
conscience increased, arising vpon the sweet feeling of
Gods loue in Christ, whereby wee can be cheerefull in af-
flictions.

And that it is peace of conscience increased, it is cleere.
Bare peace is but quietnesse, ioynesse must needs be more, and
therefore followeth vpon peace. Psal. 32, 11, Gala. 5, 22.

Besides, it is with such a feeling of the fauour of God, as
that it is part euen of the kingdom of God, Rom, 14. 17.
And therefore by Peter is called glorious ioynesse. 1, Peter,
1, 8.

How it maketh to reioyce in afflictions, Paule sheweth.
Rom: 5, 3.

Now no doubt Dauid prayeth for this, as it should be in
the children of God, for Paule 1, Thes. 5, 16, requireth the
to reioyce euermore, & to the Phil: 4, 4, *Reioyce in the Lord,*
and againe I say reioyce.

Hauiing thus in some sort seene the meaning of this first
branch, we cannot but learne somewhat by it.

And first, that howsoever all ioynesse haue some sweetnesse,
yet the Prophet desireth none that is of the worlde: So
ought we to doe, and if God send it, to endeouour to vse it
aright, which is very hard:

2 Again, in that he is thus earnest for this ioynesse, it appea-
reth

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reth that eyther he had it not at all now, (as was most likely by reason of his grieuous sin) or not in such measure as he longed for it. And sure it is, that nothing qualeth & alayeth this ioy more then sin.

3 A man may be in the fauour of God, and alwayes not feele ioy in the holy Ghost. Indeede it is an excellent gift, but such as many times Gods children want, though neuer they want matter to make them reioyce.

This is the first branch prayed for, the second is *gladnes*: this is increased ioy. He feeling intolerable griefe for sinne, can neuer be satisfied, but wisheth all comfort to his broken hart. So did he Psalm, 32, 11, and Phil: 4, 4.

Nowe indeede well might the Prophet be stirred thus vp to pray, for the sundry great causes of griefe, which hee might finde in himselfe, as other the children of God, who sometimes may be brought so low, as to think that all Gods comforts are too little for them.

1 So as that men must not giue ouer, though sometimes they be brought so low.

2 Besides, it is a good signe to find the want, and long for the hauing of this ioy, and the more the better.

Now followeth the thing which on Gods part he prayeth for, *Make me to heare*. Wherein is the Authour, and the meanes.

The Authour is God, who onely can giue this ioy. Ioh: 16, 22. So as that it neuer can by any be taken away. To whom we must onely seeke.

1 The meanes is hearing. For this ioy beeing a fruite of fayth, is bred by the word of fayth, which especially is the Gospell: so as all must attend thereto.

2 In that he desireth to be made to heare this ioy, whereas ioy indeede is rather in feeling, he sheweth that we must hang vpon the word, wayting against heereafter to be full possessed of this ioy, heere wee heare of it, after wee enter into it, according to that, *Enter into the ioy of thy Lord*.

Thus much of the thing, nowe followeth the end, *That the bones which thou hast broken, may reioyce*.

It is allegoricall, that is, one thing is saide, and another is meant. The Prophets minde is to finde some sweet comfort, after great griefe, hee vseth a comparison of broken bones, which are meruailously painefull to any in whom they are, & he seemeth to fetch this speech from the practice of Lyons, who first breake the bones, & then deuoure. So saith Ezechual in his great griefe, *Esa. 38. 13. He brake all my bones like a Lyon.* For so in Daniel 6. 24. are Lyons said to haue broken the bones of Daniels enemies, ere euer they came to the ground. And therefore it is obserued in the first booke of Kings, 13. chap. 27. verse, that when the olde Prophet came, and found the body of the younger Prophet dead, that the Lyon had not eaten the carcasse, *nor broken,* (for so the Hebrew is) that is, the bones of the *Ass.*

So as in the midst of this griefe of Dauid, he seemeth to himselfe to see God as a fierce Lyon to come vpon him, and put him in great paine and more feare. All this is in the conscience, so as that vnlesse one haue felt the wound of spirit, hee could hardly gesse, that it should haue such terrours.

See in Dauid, that the greatest griefes that are, doe not straightway shew a desperate estate. God can euen bring to the gates of hell, & yet raise vp againe, as he did him.

2. And yet that it is a good thing according to the greatness of sinne, greatly to sorrow. Our Saviour liked it in the woman, that washed his feete with her teares.

3. But alwayes in the midst of terrours, we must take heede, we be not driuen from God, and onely poare vpon our griefes. For Dauid nowe could pray, that these his bones might reioyce: that is, that hee might feelee as much comfort as he had felt sorrow. Shewing, that as God can, so many times he doth send meruailous ioy after griefe.

Thus much of the second petition, a third followeth. *verse. 9. Hide thy face, &c.* Which is in part a repetition of that which was generally prayed for, in the first verse of the Psalm, & is in it selfe, a desire for to haue pardon of sinne.

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It consisteth of two branches bearing the same fruite, and signifying the same thing. The first branch is, *Hide thy face from my finnes*. Which wordes are not in their proper meaning. *Face*, is put for the eyes, and eyes for sight and knowledge, from whence ariseth bewraying of mislike. For when we see a thing that displeaseth vs, we bewray our mislike by our countenance. And therefore Dauid would haue God not to looke vpon his sinne, least he should, as he iustly might, mislike him.

Hiding, is, that Dauids finnes come not into Gods sight.

But heere may be a question, How can any thing couer Gods eyes, who is all eye, and euery where?

Answer. These things are not spoken properly, but to our capacite, whereby Dauids desire that God should not so take knowledge of his finnes as hee should punish them, is set downe. Indeepe nothing can couer Gods eyes against his will: yet himselfe may shut his eyes, or winke, as Acts, 17. 30. and though hee cannot choose but knowe our finnes, yet he may choose, whether he will mislike vs (being in Christ) or punish vs for them, which is the thing that Dauid desireth.

Now the onely velle that couereth Gods eyes from beholding our finnes, is Christ, and his righteousness, which God the Father beholding, doth so like and take such pleasure in, as that he respecteth not our vnworthines, nay looking through Christ, doth account vs worthy.

The other branch followeth; *Put away all mine iniquities*. Which because it was in the beginning of the Psalm, needeth not heere to be treated of.

Ver 16, 10. Now followeth a fourth desire in the 10. verse. *Create in me a cleane heart, &c.* And this is for sanctification; as also hath two parts in it, whereof the one dooth leaue to expound the other.

The former is, *Create in me a cleane heart*.

Heart, is not put for the fleshy part of the body, but for the soule, which keepeth especially residence there, and not for the substance and powers, but qualities; and though it be

be all ouer the body, yet hath it the chaire of estate in the heart, according to the Scriptures, otherwise then some Philosophers & Phisitions write, that it is in the braine.

So as that the Prophet here meaneth the very fountaine; and head spring of life and all functions thereof.

This is the more to be marked, for the order, in that hee desireth to haue the heart wrought vpon: because that, without the heart, nothing will be cleane in man.

2 With the heart alwayes the rest of the soule and body followeth.

It is therefore all our duties, to labour to haue our hearts wrought vpon first. For as the heart in the body, the root in the tree first are made; so must it be in grace, the heart and soule must be settled first.

After he prayeth to haue this *cleane*, that is, free, not onlie from the guilt of sinne, but from the filth and corruption of it, which is especially meant.

Creating, to speake properly, is to make of naught, and is vsed heere vnproperly. The Prophet speaketh according to his owne feeling, and present iudgement of himselfe, as though he had lost all, and had no goodnes in himselfe. No doubt the Prophets heart was in part cleane, though not so much as he desired.

These things thus opened, heere commeth a question first to be answered.

Quest. Whether David could haue lost the cleannes of heart, hauing once had it?

Ans. No. The gifts and calling of God, that is (as I take it) the gifts of effectuall calling, are such as God neuer repenteth of or taketh away. Faith, hope, and charity, are abiding gifts, as sure as the election of God, which is vnchangeable. Indee the children of God, if we only considered them in themselves with their enemies, might fall away, but being founded vpon the vnchangeable nature of God, and immutability of his counsaile, they cannot, the gates of hell shall not preuaile against them, the elect cannot be deceaued or plucked out of Christes hands.

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Nay, certaine it is, that Dauid did not actually leese his former cleanness. For sure it is his heart smiting him (as heere it did) so dooing before in lesse matters, it was not wholly void of cleanness. And againe, it could not pray for cleanness, if it were not somewhat cleane.

This is most sure, that by greuous sinnes much filthinesse commeth to the soule, as by a boistrous winde a tree may loose his leaues and some branches, so as that the partie sinning, may be brought into as great passions almost as if he had lost all, but the desire of the grace is an vnfallible certainty of some grace of that kinde.

The Prophet therefore desireth not a cleane heart, because he had it not in no sort, but because he could not so well perceauie it in himselfe, and take such comfort in it, as he had done before, and for that he desired it a great deale more then now he had it. So learned, so rich men thinke themselues not learned, not rich, in respect of that which they doe desire, and when the Sunne is vp, the Moone seemeth to haue no light.

Well then, in that the Prophet desireth this cleane heart, whereas sundry other parts were vncleane besides, he sheweth, that, 1. of all vncleanness, that which is of the heart is most filthy, there being (as it were) the common sinke of all sinne in a man, so as that howsoeuer the chanel be cleansed, if the draine be not, little cleanness will be procured.

2 In that his filthinesse maketh him pray for fresh cleanness, as though he had not any, see to what a passe some grosse sinne may bring a man vnto, euen to doubt of his estate, touching his cleansing, and so being in the fauour of God.

3 No doubt it is a very hard thing to cleanse a heart, onlie able to be done by God himselfe.

4 There is none but with Dauid may finde filthinesse in his heart, from whence hee might desire to haue it purged. For this purpose reade Mar. 7. 21. 22. and 2. Cor. 7. 2.

5 Now Dauid so prayeth for a cleane heart, as that hee dooth not neglect pure handes, &c. A pure heart will cleanse the whole body and soule, wheresoeuer it is. Psal. 24. 4.

6 Neuer can any of the children of God, content themselves with the begun cleanness which they haue, but they alwayes will be growing in it.

7 Nowe seeing it is thus, it is our parts to desire cleanness as well as Dauid. For that with it we shall see God. Math. 5, 8. Looke Psal. 24. 4. Heb. 12, 14.

8 Now God onely worketh this. Ezech. 36, 26.

By his worde, faith, and Spirit, regenerating and renewing.

But heere a question may be made.

Quest. How may one know, whether his hart be cleane, yea or no?

Answer. If hee haue the former things, whereby it is wrought. Besides a cleane heart, 1. vwill desire to haue cleane hands, and so euery part and power of soule and body, 2. vwill hate euen the garment spotted of the flesh, 3. vwill neuer flatter it selfe in secret, 4. vwill be willing to be examined: vncleane persons will be loath to be found in their filth.

Thus much of the former part, the latter followeth, and is almost the same with the former. First somewhat for the words.

Spirit, among many things in Scripture which it signifieth, is heere put for the motion and stirring of the mind. So Luk. 9, 55. Num. 14. 24.

Right, doth signifie setting, 1. In the fauour of God, 2. and obedience to him,

Refraine, that is, refresh that which is somewhat decayed and blemished, restore it to the former perfection againe.

Within me, that is, such as may spread ouer my whole person.

Consider then, 1. That seeing Dauid prayeth for this

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right spirit, which is constant, that there is such an one, and that one may haue it, and pray for it by faith.

2 That all are to labour to be constant in perswasion of Gods loue to vs, and in performance of our duties to him.

3 That euen first thoughts and rising motions, are to be looked vnto and ordered.

4 That these good motions will fade, and decay in vs.

5 That wee haue great neede to haue them often refreshed and renewed in vs.

Verse, 11. Thus much of the fourth petition, nowe followeth the fift, in the 11. verse, and seemeth to be a deprecation, or desire to haue some kind of punishment kept from him.

Some take it to be all one with that which went before, neuerthelesse I take it to be distinguished from the former. For although sometimes in one verse the latter is all one with the former, yet is it not wont so to be in diuers verses, and especially in such short Scriptures, but vpon some speciall occasion.

This desire then containeth a request, to haue particuler iudgements or punishments kept from the Prophet. For to the fault of sinne, belong diuers rods & scourges, which the Prophet heere feareth.

Now this desire hath two parts. The first, *Cast me not away from thy presence*, the other, *take not thy holy spirit from me*. In both the which the Prophet Dauid seemeth to haue respect to Gods dealing with Saul, whom he cast off from being King, as to haue the kingdom to continue in his line, and from whom likewise he tooke his good spirit.

The *presence* or face of God in Scripture signifieth sundry things, which were too long to recite: heere it containeth three things. 1. Fauour of God, 2. The place of the Worship of God, whence the face and fauour of God may be perceived. So Gen. 4. 10. 14. Ion. 1. 3. 1. Sam. 26. 19.

3. Seruice before or in the presence of God. Which in Dauid was his seruice in gouerning the kingdome. So Math. 18. 10. Iob 1. 6. Esth. 1. 14.

These the Prophet desireth not to lose.

Cast

Cast not these away from me in an anger, otherwise I shall endeuour to beare the losse patiently.

First now let vs learne by Dauid calling to minde Gods dealing toward Saul, to profit and be the wiser for Gods punishments in others.

2 Let vs a litle enquire, whiether this fauour the Prophet feareth to leese, be for and to saluation, or in thinges onely belonging to this life? For the clearing wherof some sentences must first be set downe.

1 Dauid had the fauour of God to saluation.

2 Dauid could neuer fully and for euer loose it.

3 Dauid might haue the feeling of it so impaired, as that he might feare that he should loose it.

4 Neuerthelesse this fauour is not heere meant: but that fauour whereby God first gaue Dauid the kingdome, admaunicing him to the honour of being Gods Lieutenant to gouerne his people, in hauing God for his defence and grace, as Saul had for a time. Which fauour among outward things, is the greatest in the world.

This Dauid desireth may not be taken from him, not so much for the kingdome sake: as 1: That God might not bewray to others, that he was displeased with Dauid.

2 That Dauid might not by occasion heereof, cause the aduersaries to blaspheme.

3 That yet Dauid might haue his high place, fro whence he might make open confession and acknowledging of his fault to all his kingdome.

Thus much for that question.

1 Now all that are aboue others, if they meane to keepe their wealth, & honours in the fauour of God, they must take heed of sinne.

2 Since that kingdomes are taken from Princes, and so meruailous changings and troubles come, wee had neede pray for Kings that they sinne not, and if they sinne, that they may repent.

3 That euen for sinnes, God taketh away outward fauours.

4. That

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4 That in outward callings, men should remember to labour in them, as seruing before the face of God.

5 That in the lesser matters, as any outward thing, it greueth the seruant of GOD, to see any displeasure of God.

Hitherto the first part, the second followeth, *Take not thy holy spirit from me.*

Spirit, dooth heere signifie the gift of the Spirit, as else where in Scriptures.

I doe not thinke that the Prophets meaning is, to speake of the spirit, which is called of sanctification: (which how-foeuer a man may feare to leese, can neuer yet fully be lost) but of the good spirit of the holy God, which spirit is said to haue departed from Saul. 1, Sam. 16. 14. *Saul had not the sanctifying spirit of God (vnlesse onely in restraining him.)* Indeepe he is said to be another man, that is, furnished with other gifts then he had before, whereby he was enabled to gouerne the kingdome, as in the booke of Iudges; the spirit of the Lord is said to come vpon the Iudges, that is, the worke of the spirit, in sundry gifts and abilities of the spirit for gouernment in warre and peace.

As Saule therefore lost such gifts, so Dauid prayeth he may not, to wit, loue of his Countrey and people, prudence, courage, making good lawes, felicity, or good successe.

He teacheth vs then, 1. That sinne deserveth not onely the impairing of sauing graces, but the losse even of gifts meete for a mans particuler vocation. So God threatneth Mal. 2. 2. to curse their blessings, and saith, Ezech. 20. 26. *That he polluted them in their gifts, so Nabuchadnezzar is said to be turned into a beast, Dan. 4. That is, to loose the vse of reason: after the same manner Nabal became a sot or a stone. 1, Sam. 25. 37.*

2 That euen the gifts of a mans calling, are from the Spirit of God, so as not the meanest calling or gift belonging thereto, is to be despised.

3 That euery one is to endeouour to haue, to preserue and

and increase the gifts of his calling.

4 Now as all gifts are good, so those which are for the ordering of family, citie, or kingdome, are most excellent.

5 Mention of the holy Spirit is made to teach vs, that all duties are to be done holily.

They are done holily, when : 1 First the kinde of life is warrantable by the word of God; that is, when it any way setteth out the glory of God, or procureth good to others.

2 The party performing any dutie is in Christ, & repenteth for sinnes.

3 He doth the duties for confidence to God, & as in the presence of God.

4 In the vndertaking of duties he calleth vpon God.

Hetherto the fift petition, the sixt followeth, verse 12.

Restore me to the ioy of thy saluation. &c. Wherein hee desireth to haue the gifts of the Spirit given him againe, which he had lost, by reason of his sinne. For sinne doth mightilie daunt and dull the graces of the Spirit.

Of this petition there are two parts: one, to haue the ioy of Gods saluation, the other to be established with Gods free Spirit.

Restore, dooth properly signifie to returne that which is not a mans owne to the proper owner. But so can't not be taken heere. For all things are properly Gods, nothing our owne. Heere therefore Dauid desireth to haue those things given him againe, which he had before, and hath now lost.

Joy, doth signifie cheerefulness of hart. Looke verse 8. & with it alwayes seeking vpon conceit of want; hoping to haue in seeking, resting in hauing.

Saluation, doth not heere signifie the estate of blessed life, but outward safetie, when as the prophet can, wanting any thing, come cheerefully to God, seeke to him; be perswaded of his helpe, and finde it. So is it Exod, 14; 13: Psalm. 3, 3. and that we so may vnderstand it heere may appeare, because,

1 That euermlasting saluation can neuer be lost.

2 God for sins taketh away outward safety & deliuerance.

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3 God dooth threaten some such thing to David by Nathan, 2, Sam. 12, 10, 11.

Now this outward saluation, or safetie spoken of, hath with it, 1 Gods promise to helpe: 2 and certaine performance thereof.

Note then 1 that sinners not repenting, haue no security euen of outward estate, nor can haue any hart to seeke vnto God: it is otherwise with the godly, God hedged Iob.

2 That Gods children, euen in their prosperitie, ioy more in Gods fauour to them, then in all outward things.

3 Now howsoeuer David, heere prayeth for outward things simply, he vnderstandeth conditions, 1 according to the will of God, 2 as farre as God seeth good for him, 3 so as alwaies by them hee may the more be perswaded of Gods loue to him: so must we.

4 David ascribeth all outward safety to God, what means so euer he had, so must we.

5 David felt Gods saying of him, men must not vse the benefits without some feeling of them, that they may the more be thankfull for them.

Hetherto the former part, now followeth the latter, *Stablish me with* &c. Wherein we may consider two things, the kind of fauour hee prayeth for, and the matter wherein he would haue that fauour appeare.

The kinde is in the word *Stablish*, &c is a borrowed speech, signifying to make steady, to hold by the hand, else hee should fall.

God vpholdeth all things by his word and power, and so doth he euery creature, euen the wicked, but he vpholdeth his Church and children, more especially with his grace, &c loue, as a mother or nurse the child, which is like to fall, this vpholding or establishing is vnderstood heere.

Now this is the assistance of the holy Ghost, whereby the child of God is vpheld daily in the duties of the worship of GOD, and his particuler calling. This hath alwaies in it, 1 truth, 2 frequentation, 3 continuance, which is especially vnderstood.

I gather then from hence: 1 That from the corruption of sinne in a man, a man may often fall into the same sinnes. 2 That God onely can vphold them. They who desire to be vpheld by God, must lay their foundation in saluation by Christ: 2 They must vse all meanes: 3 That vniuersall man be established, this is vaine.

The matter wherein he would haue this fauour shewed; is Gods free spirit. *Spiritus* doth signifie (I iudge) the motion of the minde, stirred by the Spirit of God, fro whence all good things must proceed.

Free, doth signifie that which the Latines call ingenious, which hath in it, 1 honestie, 2 cheerefulnesse.

This if it be wanting, maineth all duties.

1 This, sin quencheth: so as wherefoever this is absent, sinne is present.

2 All must in deede for such a spirit: onely Christ & his Spirit worketh such an one. We may know it thus.

1 It alwaies will be busie in the duties of godlinelle, and ones priuate calling.

2 It is glad when it hath any occasion to doe such dutie.

3 It is diligent, first and last.

4 Notedeth no great sparring on.

5 Doeth things for the duties sake, and his calling.

6, Is not discouraged though it suffer for well doing.

7 Will hold out though it be alone.

8 Alwaies maketh excuses from the infirmities of godlinelle and particuler calling, not any other to excuse from them.

Their 3 verse followeth, which is a digression or swarving aside a litle from his continued desires, & containeth a promise of Dauid, wherein is the dutie which Dauid promiseth, and the effect which he looketh for.

The promise is to teach the wayes unto the wicked: the effect, and sinners shall be converted to thee.

Where wee see by this way, 1 That true repentance is fruitfull: 2 Nay, it will not rest in it selfe, but stretch to o-ther.

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Now in this dutie, we may marke the thing the Prophet saith he will doe, and the parties to whom.

The thing is, teaching Gods waies: the parties are, wicked, that is, sinners not repenting.

- 1 Who haue needs of teaching.
- 2 Whom we may be with by vertue of our calling to doe them good.

Teach, a man is saide to doe when hee causeth to learne. This a man doth by 1 example, 2 in deede, 3 in word.

Heere we must vnderstand it of word and example: so as that,

- 1 We must speake things of instruction to others.
- 2 Be the first our selues that must doe them.
- 3 Now what kind of teaching this should be, looke psal. 32, 8.

4 Soe that euery one should be carefull of the saluation of each other: and this worke may becom a King, being as carefull to teach as to correct.

He will teach, but *thy wayes*, that is, Gods wayes.

Gods waies are either such as himselfe walketh in, or such as he will haue his seruants walke in.

Both may be well vnderstoode in this place, so as that sinners ought to know how God dealeth with conuerts, and what course conuerts are to take to continue in the pleasing of G O D.

This much for the dutie, the effect is; *and sinners shall be conuerted.*

Sinners, are the same with the wicked.

Heere might large be handled the doctrine of the conuersion of a sinner to God, otherwise called repentance.

Some what may heere briefly be touched.

Conuersion being said to be in men, is taken

largely.

Straighly.

Largely, for any change. Straighly, for that which in Scripture is called repentance.

Some vnderstand it heere for that change which is in man,

the fiftie and one Psalme.

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man, from the feeling of his owne wretchednesse and miserie, to the iument of God: This is true, but not sufficient & full.

But I take it to be to be vnderstood in the second sence, as most often in the scriptures the Prophet most fitly sets it out to be turning to God.

Turning vnto, implieth a former turning away, as in deed euery sinner is out of the way, whatsoeuer they seeme to themselves, or others.

This turning is indeede a change, not of the substance, not of the powers, but onely of the properties in desires, & practises of the soule and body.

The qualities and properties which must be in a partie thoroughly turned to G O D, are of the faculties: 1 to fit themselves to their proper objects, as to know, remember, see, heare, &c. that which it should: 2 to doe their duties in them cheerefully and constantly of the desires and practises, that they be because they please God.

This turning is to G O D, which is, when a man in all things consulteth with the word of God, 2 and endeuoreth to doe all thereafter, 3 neuer giuing ouer till in some sort he haue done: sic

But that we may the better vnderstand this turning, let vs consider the causes, the parts, the properties, and the marks of it.

The principall, efficient, or making cause, is the Spirit of God, making a man a new. Jeron; 31, 28.

The instrumentall is the word of God.

The matter is whole man in soule and body.

The forme is according to the image of God.

The end, and the glory of God, other middle ends, 1 to certifie our owne consciences touching our adoption, 2 the edifying of our brethren.

The properties are many.

1 It beginneth from within, and is most carefull to haue the hart first turned to God.

2 It neuer can long lie hid, though it desire not much to

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shewe it selfe.

3 It is alwaies increasing, auoyding the finnes the party is most inclined vnto, endeououring for graces & duties most necessary.

4 In this life it is imperfect.

5 It is wise, and maketh great account of great, and smaller account of smaller things: so preferring the duties of the worship of God, as that it neglecteth not the duties of particular vocation, and so performeth them as yet the hart is principally to God.

Mortification.

The parts are

Viuiification.

Mortification, is the continuall lessening of the practise and power of sinne: and striketh at, all it can, at originall sinne.

Viuiification is a continuall renewing and quickening to all holy duties, and appeareth in the desire, purpose and endeavour to doe well, recovering it selfe againe after slippes.

Now follow the properties: which can not easilie be perceived by all.

1 Cannot be found in them who are not converted: 2 not easily in such as are babes in Christ: 3 not of any while they are in the fit of greivous tentations, especially of particularitie.

In others they may be found. Some of them are

1 A willingness to let a mans selfe in the presence of God, to thinke of death, the law, the latter iudgement; hell.

2 A true hatred of sin, yea of every sin, and that in a mans owne selfe.

3 A desire of spirituall nourishment, word, sacraments.

4 A love of such as are truly converted.

5 A delight in heavenly things, and preferring them before the world.

But heere a question may arise, whether sinners when they knew that David was againe in fauour with G.O.D. did convert?

Ans.

Ann. Dauid speaketh not so much of the effect, as of the sufficient cause, and iust occasion. It is hard for a man by the effects to iudge that the meanes were neuer vsed. Good meanes may make one presume of a good end.

Now if Dauid deemed that vpon his finding fauour with God, sinners would turne, what might we doe vpon so manie and great meanes.

Besides, Dauid sheweth, that the best thing for a sinner to doe, is to conuert.

And that if sinners couert vpon the knowledge of Gods mercie to Dauid, how would the godly profit?

Hetherto hath been the digression, now followeth a seauenth petition in the former part of the 14. verse, whereof *verse. 14.* are two parts, the thing it selfe, and the author of the gift.

The thing is to be deliuered *from blood.*

Some learned interpreters, by bloods vnderstand tragical examples, and bloody euents in Dauids stocke and house: but they cannot well proue this.

I thinke it signifieth manslaughter, and murder. For Dauid now thought vpon the murdering of his most faithfull seruant Vriah, & slaughter of the other in his band: thus are bloods often taken in Scripture. Gene. 4. 10. &c. Dauid prayeth that that fact be not layd to his charge.

After generall confession, a man must come to particulars.

Deliuery is freedome from the fault and punishment.

Let vs then learne from hence, 1. that seeing Dauid was above the compasse of mans law, and yet calleth himselfe to areckoning for sinne by the word of God, other so ought to doe.

2. What an horrible sinne murder is.

3. Particular sinnes knowne, must particularly be confessed.

4. The same sinnes will often recourse, and accuse the conscience.

5. The Author followeth, who is repeated, with a speciall fauour of his.

Thos.

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The Authour is God, and is here repeated, as a note of faith and boldnesse in the Prophet. Whereby hee sheweth, that God, can, will, and that David looketh for helpe.

And the Prophet doth the rather repeate it, 1 to affect himselfe with the considerations of Gods maiestie, 2 and to stirre himselfe vp to pray with his hart, 3 and with all to shew how impatient faith is of delaies.

Now this fauour is saluation of } soule.
 } body.

Hetherto hath bene the second speciall part of this psalme in petitions, now followeth the 3, which is thanksgiving, from the latter part of the 14. verse to the 18.

To this praising is there a passage made, verse 14, 15, & a setting downe of the dutie of praying in the rest.

The passage hath the profession of this dutie, and correction of the speech.

The profession is in the latter part of the 14. verse, and hath in it, 1 the kind of dutie, 2 the instrument, 3 the matter.

The kinde of dutie is singing with ioy fulnes, which hath great vehemencie, boldnesse, and cheerefulnesse.

Vehemencie is in earnest setting of the minde.

Boldnesse in perswasion, that the dutie pleaseth God.

Cheerefulnesse is whereby we readilie vpon the occasion given, breake out into the praises of God, and are glad that we haue occasion so to doe.

The instrument is the tongue, the minde is not sufficient. 1 God will haue the whole man: 2 others must likewise by vs be prouoked.

Neither did the tongue onely sing, the hand played. So must wee, all the waies we can, testifie our desire of praising God.

But some man may say, what doth musick helpe to the prayse of God?

Ans. Nothing simply: 1 by it the minde of the singer is shewed: 2 and sometimes the mind dull, is stirred vp.

The

The matter is the *righteousnes of God*. This is the dittie of his song.

The iustice of God doth heere signifie the truth of God in keeping his promise, as Rom, 3, 25, 26, to wit, towards sinners repenting. So likewise in the Syriac tongue, iustice is put for mercie.

1 Now Dauid thus singeth euen in the house of his pilgrimage. Psalm, 119, 54.

2 He doth not therefore sing amorous songs.

3 Now indeede, as all the statutes are to be our songs, that is our delight to meditate in, so especially Gods promises of mercie toward repentant sinners.

4 May not this be some comfort, that hee calleth Gods mercy iustice: so as that God should nor be iust, if he were not mercifull to sinners according to his promises?

Hetherto the profession of dutie, now followeth the correction of the speech, *open my lippes. &c.* Wherein the prophet closely reproveth himselfe, in that hee so professed his indeauour of praying God, whereas indeed this is the gift of God: so as that vnlesse God open the mouth, wee cannot praise him. verse. 15.

This correction or mending of the speech, ascribeth all to God, the act of opening the lips, and the effect, *My mouth shall shew thy praise.*

Open my lips, is a part for the whole, the prophet prayeth for abilitie sufficiently to praise God.

1 No man of himselfe alone can rightly praise God. Natural corruption will stop his mouth.

2 If a man cannot open his owne lips to praise GOD aright, 2 much lesse can he direct his hart to please GOD, 3 surely he cannot compose his outward man.

3 And if a man cannot rightly open his mouth, let him not be hastie with it. Ecclesiast. 5, 1. 4 How earnest would his man be to haue his hart ordered?

The effect followeth, wherein is the { instrument mouth.
worke. *Shewing the
praise of God.*

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Praise, is acknowledging or witnessing of excellencie.
God is most excellent euery way.

Shewing forth, hath 1 often repeating : 2 particular reckoning vp, 3 cleere setting downe.

All which we ought towards God to performe.

verse, 16. Thus much for the passage to the praise, now followeth the setting downe of the praise or thanksgiuing.

And that after two sorts, first by way of deniall, then by affirming.

Both, the deniall and affirming, haue the $\left\{ \begin{array}{l} \text{thing.} \\ \text{reason.} \end{array} \right.$

That which is the deniall, is in these words, *Thou desirest no sacrifice, though I would giue it, thou delightest not in burnt offerings.*

This part denieth the vn sufficient thing to praise God by $\left\{ \begin{array}{l} \text{sacrifice.} \\ \text{burnt offering.} \end{array} \right.$

The reason, for that God is not delighted with sacrifice, neither wisheth burnt offerings.

I thinke the verse might better bee distinguished thus. *Thou art not delighted with sacrifice. Thou desirest no burnt offering though I would giue it.* For the speech increaseth, greater is burnt offering then sacrifice.

But first know the meaning of the words.

Sacrifice properly so called, is a part of the Iewish vvorship of God, where somewhat was offered to God.

It was of two sorts. 1 Propitiatorie, to procure fauour with GOD. 2 Gratulatory, to witnesse thanksgiuing to God.

The second is meant in this place: and that was sometimes burnt offering, which all was burnt and offered vp to God. Sometimes called sacrifice when some beast was killed, but part was reserved for the offerer, part for the priest, part offered to God.

That which in English is translated *desirest*, were better, *art not delighted with*, spoken after the manner of men, that

is, doost neither commaund that I should offer it, nor doost so approue of it, when I offer it.

That which is translated *delightest not in*, were better *wilt not*, that is, doost not care for.

We are wisely for all this to vnderstand this deniall, for it may seeme strange that God should not like of that which himselfe commaunded, as sacrifice, & burnt offerings. &c.

First therefore God liketh not these sacrifices onely, and for the deede done as sundry performed them. 2 He liketh them not so much as he doth the other of a broken hart. For so denials are by way of cōparison. Looke Hosea 6, 6, Joel 2, 13. 1, Pet, 1, 12. Thirdly, God liketh them not, as the Iewes many times performed them. Looke Esay 1, & the 66. chapters.

Que. Did the Iewes rest onely in outward things, & had not those of the life to come.

Aun. No. The elect Iewes enioy euerlasting life, as well as any of vs shall.

Que. What difference is betweene the Iewes and the Christians this way?

Aun. In the maine matters of saluation nothing, the same God, the same Christ, the same Spirit, the same word, the same faith, hope and charitie, &c. In outward things somewhat, they had more sacraments then the Christians, the outward matter of them was diuers, the continuance was not for euer, as the Christians are, things were not so cleere among them, as among the Christians.

Que. Why did God ordaine that, which afterward hee did abolish?

Aun. The fulnes of time was not yet come, and GOD would breake the proude hart of the Iewes by these so many duties.

1 By this wee may perceiue, that a man may doe duties which God hath commaunded, and yet not please God.

2 That nothing will please God from vs, onely for the deede done, without inward motion of the mind, with faith in Christ, with desire to please God, by endeauouring according

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ding to Gods commaundements.

3 Sometimes it so may fall out, that a man may omit some outward dutie, without any great fault.

4 When there is some cause that some-what of the worship of God should not be performed, neuer omit the spirituall.

5 If in Dauids time sacrifices were not alwaies needfull; what shall we now thinke after Christ, of the abhominable sacrifice of the masse?

verse, 17. Hetherto the part denying, now followeth the affirming part, shewing what are the most acceptable sacrifices to God. Now this part hath in it, the reckoning vp of these sacrifices, and the commendation of them.

The reckoning of them setteth downe two, a *broken spirit*, a *broken and contrite hart*.

The cōmendation sheweth, that 1 they are sacrifices, that is in steed of all, 2 of God, 3 such as God despiseth not.

The *spirit* and *hart*, signifie as before in the 10. verse.

Broken and contrite, speeches taken from things beaten into diuers peeces.

Contrite, beaten as it were to dust or poudèr, *broken* is opposite to solid and hard, which yeeldeth with much a doe; of which sort is euery mans hart by nature: hence are those speeches, a *brasse fore-head*, an *iron sinew*. &c.

The better to know what this contrite hart is, let vs first set downe what it is, 2 how it is gotten, 3 how it is tryed.

A contrite hart is voyde of any conceit of the own worth, thinketh it selfe worthy of any punishment, and esteemeth all it owne things most base, followeth the word of GOD into all formes, is comforted at the least signe of Gods fauour, cast downe at the least signe of his displeasure, easily vpon iust occasion is moued with affections of loue, feare, ioy, hope, &c, is alwaies full of pitty to others, maketh conscience of small things.

It is gotten onely by the worke of the holy Ghost. Eze. 11, 19. Iohn 3, 6.

The Spirit worketh without meanes, in infants, as in Iohn:

the fiftie and one Psalmē.

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John Baptist. By meanes of the word, 1 preparatorily by the Law, 2 effectingly by the Gospell.

The law prepareth, the Gospell finisheth, and worketh grace, as Nilus maketh Egypt fruitfull: heereupon it is called the *ministerie of the Spirit*. 2, Cor, 2, 8.

A helping cause to these, are, 1 priuities to a mans owne finnes, infirmities, slipperies: these keepe the hart the softer. 2 The crosse sanctified, as in Dauid, Ezechias.

Now heere is breaking and contrition in two degrees: to teach vs how we are to proceed. Not to rest in a little breaking, but to goe on to grinding.

It is tried, for that 1 it chiefly medleth with it selfe straitly, hath leysure to looke to others, for it findeth it selfe so broken, that all paines is too little to make it vp, as in the publican, the woman. Luke. 7.

2 It trembleth at the word of God, Esay 66, 2, not onely at his workes, so did Elie, Dauid, Iosiah, Ezechiah feare at the word.

3 Is patient vnder affliction.

4 Looketh not to outward things more then needs must.

5 Can abide no delay.

6 Cheereth vp it selfe onely in Christ.

7 Is not hastie to vse inordinate meanes, but hangeth vpon G O D.

The commendation remaineth. First, that these are sacrifices, that is, one broken hart is as good, nay better then all the sacrifices in the world.

2 They are of God, that is most excellent, as the hill of God, trees of God, note an excellencie. They are the more excellent, for that they are, 1 of the greatest price, 2 most hard to be performed, 3 most rare.

3 God despiseth them not. It is a kinde of speech, where more thē is spoken is vnderstood: *thou despisest not*, 1. thou makest great account of. Esay 57, 15:

1 So as that none broken in hart should be discouraged, for God doth like them.

2 We likewise should not thinke hardly, but most kindly.

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lie of such.

verse, 18. Hetherto hath beene the first, and greatest part of this psalme for the prophet himselfe: now foloweth that which is for the whole Church, frō the beginning of the 18. verse to the end of the 19.

Whereof are two parts } petitions } for } Sion.
 } prayes } } Jerusalem.

The petition for Sion is, *be fauourable to Sion for thy good pleasure.*

Wherein are the } thing. *faueur.*
 } manner, *for thy, or according to thy good pleasure.*

But first we may perceiue, it is our part to pray for others, as well as for our selues: 1 because of Gods commaundement: 2 for that we are the better if others be well: 3 We are members of one body, and God is all our Father: 4 but Dauid doth thus more particularly, because he might feare that for his sake, God would afflict Sion and Ierusalem.

Sion was the hill in the Cittie of Dauid, where afterward was built the Temple, & now was the Tabernacle. It seemeth to be put heere for the Church.

And in that for } persons.
 } things.

Persons are especially those who are of the household of faith. And,

1 Those parents who beget to Sion, as faithfull Ministers furnished, and endeuouring to instruct in wholsome doctrine. Not Wolues, not hirelings.

2 Nurcing fathers and mothers, Kings & Queenes, Magistrates.

3 Daughters of Sion, particuler congregations.

These he prayeth may 1 multiply, and 2 flourish for the Churches good.

The things are: 1 publishing of sauing doctrine: 2 frequenting holy assemblies for exercise of the worde prayer, and

and sacraments : 3 withstanding heresies : 4 procuring
godlie government of the Church.

The thing be *faunourable*, 1 that is, giue these things, 2
continue them, 3 blesse them.

The manner, *for thy good pleasure*, 1 not for our meritts :
2 vwhat measure thou thinkest good.

The petition for Ierusalem foloweth, wherein wee may
consider, 1 obiekt, 2 act.

Obiekt, the wall. Act, build.

Ierusalem, the chiefe cittie of Palestime. First called Sa-
lem, Gene, 14, 18. Psalm, 76. After that it was called Iebus,
Iudges 19, 10. and of these two names, Hierusalem as Ie-
busalem, though some thinke of a verbe *Ire* and *Shalom*,
which is, shall see peace, and it is in the duall number, as
Ramathajm, 1, Sam, 1.

With this was after ioyned the Citty of David : so vvere
there three Citties in one.

Nowe this cittie was once the ioy of the whole earth.
Looke psalme, 48, 1, 2, 3. and is taken properly for that
Cittie before named, improperly for heauenly, or earthlie
Ierusalem.

In this place it is taken both wayes, for the Citty that then
was, and a politicall state of the people of GOD for after-
ward, as Esay 2, 3. Psal. 122, 3, 6.

A politicall state, is a company of people well ordered &
furnished with things necessary for this present life.

Which may fitly be resembled to Ierusalem. Because 1
that as Ierusalem had, so other states should haue Lawes
from God : 2 that as in that cittie, so in others, God should
as it were, keepe his Court, 3 where should be likewise the
pure worship of God.

Forget not then, 1 that outward things come frō God.

2 That we are to hang vpon him for them by faith.

3 So to seeke outward things, as chiefly to haue care for
that which is for the common good.

Thus much for the Citty for which the prayer is made,
now followeth the obiekt, & speciall thing prayed for : the
walls

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walls of Ierusalem.

VValls before gunnes were inuented, were the chiefe strength of a citie, so as heere they are mentioned for that which is the surest and safest for a politicall state. Of which fort are:

1 Godly lawes, which are grounded vppon the equitie of the word of God, 2 leaue least to men and Iudges discretions; 3 are most for the common benefit.

2 Good Magistrates for peace and warre, these must 1 feare God, 2 hate couetousnes, 3 be diligent, 4 respect no persons, 5 seeke the glory of God, the good of the country.

3 Continuall succession of good princes. 4 Loyaltie of subiects toward their soueraigne. 5 Repulsing the open enemy, repressing priuie seditions. 6 Wealth. 7 Bringing vp of children in the feare of God. 8 A life at all handes framed according to the word of God.

The act foloweth, *build*, that is, if these be absent, 1 giue them, 2 if they decay, restore them, 3 increase them more and more. Thou ô God who onely canst.

verse, 19. The thanksgiuing foloweth, *verse 19*, wherein is mention made of the dutie, and the acceptance.

The duty is one and the selfe same of giuing praise, and yet set downe in 4 branches, 1 *offering sacrifices of righteousness*, 2 *burnt offrings*, 3 *oblations*, 4 *offering of calues, &c.*

Acceptance. *Thou shalt accept the.* Mark that as prayers, so praises should be in common for the Church.

Que. How will this agree with the 16. verse?

Aun. Looke that place.

1 Sacrifices of righteousness, as psal. 46, such as are offered according to the intent of Gods iust law.

2 In that whole burnt offerings were in praise, wee may perceiue that we ought likewise to praise God, 1 seruently, 2 with the whole hart, 3 though it be to our cost.

The acceptance is such, as that God cannot mislike the. Looke psalm, 50, 23. So as vppon this acceptance, Gods children shall be encouraged to continue their duty of offering prayes, in bringing young bullocks. &c.

FINIS.



AN EXPOSITION

vpon the tenne Commaundements.

ALl mans happinesse is in the knowledge of GOD. God maketh himselfe knowne by his word : a part whereof is the morall Law , imprinted at the first in Adam and Eues hart : after, when that the light of it began to weare away, it was proclaimed to the world , engrauen in stone, kept for record in the Arke of the testimonie, in opening and applying whereof, most of the Diuine Writers did spend their time : euen Christ himselfe came to teach it, and doe it , and of it one iote or tittle cannot possibly faile. It shall keepe the vse that euer it had since the fall, to the generall resurrection, and therefore is as needful now to be vnderstood as at any time.

It is commonly called *the Decalogue*, or tenne wordes or commaundements, for that there be tenne : *the morall law*, for that it setteth downe all duties for manners of mankind, of all sorts and conditions, sometimes *the Law*, for that it is the abstract and abridgement of all lawes for humane behaviour, meaning though the morall law, not law in generall : & is set downe in the 20 chapter of Exodus, from the beginning of the first verse , to the end of the 17 verse. In all those verses are two things cõtained, the one an entrance into the commaundements, the other , the treatise & commaundements themselues. The entrance is in the two first verses, for the more orderly setting down of the commaundements, and is likewise double :

According to the { Register } of the Law.
 { Author }
 L.

The

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The Register or recorder of this law heere, is Moses, who hauing set downe in the former chapter some preparatiues for things to be done in this 20 chapter, in the beginning of this passeth on, implying things done before, withall, setting downe that which is to follow.

Hee implieth things done before in the first word *then*, whereby hee sheweth, that as those before were necessarie, yet were they not sufficient, for somewhat else is required.

He setteth downe that which followeth in these vvords, *Then G O D spake all these words, and said:*

Wherein we may consider the { matter.
appurtenances.

The matter is, *these words*, that is, these sentences following in the meaning of them: so as that they must needs be excellent, seeing God thought no scorne to publish them, and they cannot but be hard to men as we are, coming from such an infinite wisdom as is in God.

The appurtenances be diuers, first of the time *then*, that is, after the things mentioned in the former chapter, whereof one is this, that the whole people were called together, neither till then was the law published.

Whereupon as then, so alwaies must we know, that not onely all the people of God, but also all mankind should take knowledge heereof.

Another is, that they should sanctifie themselves, verse 10, that is, vse due preparation to come before God, and heare his word: so was Moses before bid to plucke off his shooes, Exo. 3, 5, so Ioshua 5, 15, against this offended the Iewes, Acts 7, 51, beeing of vncircumcised harts and eares. For indeed all beeing vncleane, and vntoward, had need of most cleansing and fitting.

Now this preparation is (though among the Iewes some ceremonies were vsed) 1 in freeing and disburdening our mindes, not onely from vnlawfull busines, but euen from those of outward callings particularly.

2 Presenting our selues and duties, before G O D in the
righte

righteousnes of Christ.

3 Praying to God, as to forgiue our want of preparation, 2, Chro. 30, 18, 19. so to assist vs with his Spirit, as that wee may performe our dutie in attending vpon his ordinances, to the pleasing of God, and that he may direct all the businesse for our good, and we our endeuour to his glory.

A third, is the disposition of the people, 1 that they all were afraid, at the hearing of the thunder and noise, & seeing the fire. So is God wont to doe, the readier to procure 1, Reg. 19, reuerence, to cast men downe, as Elias, Saule, &c. So as that vnlesse we be humble in a sence of our owne vnworthines, 11. Acts, 9, 33, we are not fit to heare any part of Gods word.

The second appurtenance, is the person, deliuering this Law, and that is the Lord God himselfe, Father, Sonne, & holy Ghost, attended vpon with millions of Angels, Acts, 7, 53, Gala, 3, 19. so that there is neuer an idle word, but all full of wonderfull wisdome.

The third is the manner of deliuey of this law, *GOD spake*, that is in a sound of words, as Moses telleth, Deut, 5, 24, that they heard a voyce. In which sence (I take it) Stephen calleth them *liuely oracles*, for that they were vttered by liuely voyce. Not that they did giue life, for Moses himselfe was wonderfully amazed, Heb, 12, 21. & Paule sheweth, 2, Cor, 3, 7, that the law was the ministerie of death. So as that the best way of attending to the law, is by hearing.

The fourth is the perfection, *all*, not leauing out one. So as that what God hath commanded, who dare but after the same manner publish?

The fift and last, is implied in this word *saying*, which meaneth distinctly, treatably, that every one might take knowledge of, as the words, so the meaning of this Law.

Thus much for Moses entrance: now followeth that of GOD himselfe, and is in the 2 verse, and consisteth of reasons which might preuaile with the hearers of this law, to giue attendance thereto, and yeeld obedience.

The first reason is this, *His law who is Iehoua, that is, the anely true God, is to be attended and obeyed.*

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This law which thou now hearest, is mine, the onely true God and Iehoua: therefore it is to be attended vnto, and obeyed.

There can be no doubt in any of this, and therefore God himselfe, standeth not further to proue it, but onely is content barielie to set it downe.

The second reason is, from the diuers and great benefits, which God bestowed vpon them, and may be thus framed. *His law who hath bestowed most excellent benefits vpon you, ought to be attended vnto, and obeyed.*

I, who deliuer this law, haue so done by you, therefore, &c.

Now what force benefits haue to preuaile with receiuers, for all obedience, because it is cleere, God doth not further proue.

It were enough for God to commaund, but to preuent with kindnesse, would breake any good natured hart.

Now the benefits which God bestowed vpon them, are mentioned to be of two sorts, generall, or more speciall.

Generall, is that which is the fountaine of all: viz. Gods ouenauant made with his people, and may be set out after this manner.

I who haue taken you to be my people, and haue promised to be Iehoua your God, you must attend and obey my law.

But it is thus betweene you and me, therefore, &c.

And in this benefit, another speciall reason is implied, from the profession of the people. For howsoeuer God couenaunteth with his people, yet vnlesse they againe couenant to take him for theyr God, it is not sufficient, and therefore God meaneth this, that they couenaunting to take *Iehoua* for their God, must attend and obey his law.

But so they haue done, therefore, &c.

And surely, there cannot be any so effectuell reasons, to enforce all obedience to Gods law, as this. For taking God to be our God, we cannot but performe all fealtie vnto him: this profession haue our parents made for vs, wee for our selues in sacraments and prayers.

More speciall, are such as by name are heere reckoned vp: and those two, notbut that God had bestowed more vpon

vpōn them : but because,

1 These were very fresh in memory :

2 And in these GOD manifestly shewed himselfe to be the true and theyr God, 1 by his wonderfull power in miracles and strong workes, 2 by the constancie of his promises, vttered so long before, for their entring and going out of Egypt diuers hundreth of yeeres before, 3 by his vvonderfull mercie and kindnes toward them, in so preferuing, multiplying, and deliuering them.

3 They were in themselves of speciall excellencie and worth.

The first of these is, *bringing out of the Land of Egypt.*

Egypt in it selfe had many & great commodities, but here it is considered, as giuen to idolatry, and euen of the vvorst kind, to worship Crocodiles, Cats, yea Onyons and Garbcke, and most base creatures : so as that the Israelites could not liue among them with good conscience, neither would the Egyptians suffer the Israelites (by theyr good wills) to worship God otherwise then themselves did : so that deliuerance from hence, must needes be a great fauour, where to haue doone as others, would bring no comfort of conscience, but hell for after ward, and to haue done otherwise, had brought certaine outward danger. VVell therefore doth God reckon vp this fauour, as to teach what an intolerable thing it is to liue among idolaters, and what a speciall fauour to be deliuered from amongst them : vvhere no meanes of saluation are, all sinnes raigne, and where if one be once entrapped, it is most hard to winde out.

No lesse slavery then this were the Churches in, in Romish Egypt, so as that deliuerance from thence, ought to preuaile alike. For surely the masse, images, reliques, bread, &c. are as vile Idols as euer were among the Egyptians.

The same may be saide for all such as are vnregenerate, that theyr slavery is very great.

The second benefit is, *bringing out of the house of bondage, or seruants.*

Now as the former is spirituall, this is bodily, implying

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the many vexations, which the Israelites were faine to beare by the tyrannie of the Egyptians. And because slauerie or bondage is most heauie to an ingenious nature, therefore this is named for the others.

For besides the tedious buildings, their making of brick, gathering of straw, and being corrected, they were constrained to cast out their young children to death, &c. so as that deliuerance from hence, was a very great fauour. Whereby marke, that euen bodily fauours must not be forgotten. VVee all haue greater, so as our obedience had need to be more.

Thus much of the entrance which God maketh, now follow the Treatise & commaundements themselues, from the beginning of the third verse, to the end of the seauenteenth. For the profitable vnderstanding whereof, somewhat is to be knowing, before wee come by peece-meale to consider thereof. And this is in certaine generall directions: as that,

1 This law requireth full obedience of the whole man. The whole man I call soule and body, with euery part & power thereof. Full obedience doth signifie, 1 euery parcell of obedience. 2 In the fullest measure thereof. 3 In longest continuance, as the nature of the commaundement is.

2 This law by some one particuler or part, meaneth the generall and whole, as an *Idoll* is put for any meanes of false worship, *parents*, for all betters, *killing*, for any hindring of life, &c. *Thou*, for euery one or none.

3 The forbidding commaundements imply the contrary affirming, as *thou shalt haue no other Gods, &c.* that is, thou shalt haue me for thy God, &c.

And affirming commaundements imply the denying contrarie, *keepe holy the Sabbath*, that is, doe not breake it, *honour thy father*, that is, doe not dishonour him.

4 All estates and persons are bound to keepe this Lawe, none are exempt.

5 There is a manner of speech, *shalt not*, for mayest not haue,

haue, or oughtest not, the second future for the first, or future tense for the imperative mood.

6 Such as can keepe this law in the perfection of it, shall be blessed: such as breake it neuer so little, deserue to be damned in hell, in euermlasting misery for ever.

7 For such as are not turned to God, it serueth to humble them, and driue them to Christ.

8 For such as are turned, it is a rule of life.

9 None can dispenſe against this law but onely God, neither in whole nor part.

10 No creature can fully see into the depth of the doctrine, and particulars contained in this law.

These are some generall directions, the commaundements remaine in the summe, and sorts, and number of them.

The summe of all is lone,

This lone is toward God or men, from whence arise the sorts and numbers of the commaundements, which likewise are deuided into two Tables, as Deut: 5, 22. Heb: 9, 4.

These were two (as it were) leaues of stone, some Rab- bins write of most precious stone, written by God himselfe on both sides, within and without, (otherwise then afterward the Iewes were wont to write in roles) kept for afterward as records.

In the former table are such duties commaunded as we owe vnto God, and hath commaundements foure, from the third verse, to the end of the eleventh: in the second table are the other.

The commaundements of the first table, are touching mans loue and dutie towards God, and inioyne the hauing of God for our God, and the worshipping of him.

The hauing of God is commaunded, verse 3. the worshipping of him, 4, 5, 6, 7, 8, 9, 10, 11.

The commaundement which is for the hauing of God, Christ calleth *the first, & the greatest commaundement.* Mat: 22, 38.

And first, for that from it all others in nature flow, first must

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must a man haue God, and then worship him: secondlie, for that it is impossible that a man should well vnderstand the other without this.

It is called *great*, for that the true vnderstanding and vse thereof, is of great importance, as also for that it is one of the hardest to be kept, and stretcheth very far.

Commaundement. 1.

This cōmaundement is, *Thou shalt haue none other Gods before me*: in which we may consider the words, and then the meaning. Our English, *thou shalt not haue*, is in the Hebrew, *there shall not be to thee: shall not be*, for *may not be*, or *ought not to be*, so as if there be, thou sinnest. So as likewise *shalt not haue*, must be vnderstood, *oughtest not to haue*.

And these words *in thee*, is not onely to thy selfe, but to any of thine, or any by thy meanes or occasion, whom thou maist lawfully hinder.

Other Gods. It may be as well read God as Gods. For though the word in Hebrew be of the plurall number, yet it signifieth singulerly, and one: and besides, one worshipping but any other strange God, though hee worship not many, breaketh this law.

Other, that is, besides or with the true *Iehoua*, who I am, and those whosoever they be, are not Gods, but so called, as saith Paule, *though there be that are called Gods, whether in heauen or in earth, as there be many Gods, and many Lords, yet vnto vs there is but one God*. And therefore this name God, is giuen to them, according to the fashion and manner of speech in the world. Of this kind were there sundry in Egypt, as Cats, Crocodiles, &c, and other in other nations.

Before me. The Hebrew is, *before my face*, which manner of speech is often in the Scriptures, taken from men, and giuen to God. Now in the face are the eyes, which in men are meanes of knowledge, so as that the face in this sence, sundry times is vsed of God, for his knowledge, as Gene, 6, 11. Gene, 10, 9; *before G O D*; or *his face*, that is, in his knowledge. Now likewise because Gods knowledge is euery where, looke psalme 139, 1, 2, 3, 4, 5, 6, 7, in vvhich respect

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respect, sundry learned men haue said, God is all eye, because he knoweth all things: therefore Gods meaning is, that they should not haue any other God at all, so as he may know, and nothing can they doe but hee will know, therefore must they haue none other. These are the words.

The meaning is in the matter contained, the sum whereof is this: *Thou must haue me to be thy G O D, and none other.* And heere are two parts, the one affirming what we ought to doe, the other denying, and forbidding. The affirming is, *thou must haue me to be thy God*, the which is more largely set downe, Deut: 6, 5, Iosh: 24, 15, Math: 4, 10. Now this giueth vs to consider of *persons*, and *duitie*.

Persons, who is to haue, and whom to haue.

Who is to haue, *thou*, that is, no partie in the world, of whom, or to whom it may be said thou, as before.

The *person* whom wee are to haue, is set downe in this word *me*, who is heere the speaker, and setteth out himselfe verse 2, and must be considered as he setteth himselfe out in the Scriptures, one God, Father, Sonne, and holy Ghost: eternall, omnipotent, infinite, most iust, most mercifull, & maker of heauen and earth. Looke Exod: 34, 6, 7.

This God must be vnderstood alone, as Marke 12, 29. Deut: 6, 4, Math, 4, 10. Iosh: 24, 9.

But it may be said, that in the 2 of the Kings, chapter 17 verse 33, the *people feared the Lord, but serued their gods after the manner of the nations whom they carried thence.*

Answer. The Author doth not report, that the people so dooing did well, but hee onely sheweth what they did, meaning indeed to declare how wickedly therein they did: and therefore Zephany 1, 5, God threatneth to cut off the remnant of them that worship and sweare by the Lord, and sweare by Malcham, that is, giue any respect vnto any other: neither indeed can there be any fellowship betweene Christ and Belial. 2, Cor: 6, 15.

The *duitie* is, to haue this *Iehoua* the true G O D, for our God. This hauing, meaneth more then it soundeth: In the world a man may haue that which he doth not regard nor

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vse. It is not so heere, for so must we haue God, as that we must respect him as God, and vse him thereafter. In which sence Dauid speaketh, Psal, 73, 25, *Whom haue I in heauen but thee, and I haue desired none in the earth with thee.*

And heere are sundry things to be vnderstood.

1 Taking knowledge of the will of this God, necessarie to euerlasting life, so Iohn, 17, 3. Iere. 24, 7, this is onely out of the scriptures rightly vnderstood: and with this knowledge is 1 abilitie to put difference betweene truth and falsehood, Hebr 5, 14. 2 Acknowledgement of the truth, and cleauing thereto. So Dauid required Salomon, 1, Chro, 28, 9. and for default heerein, Paule blameth the Corinthians, 1, Cor, 15, 34. Yea for the very want heereof, in Hosea God saith he hath a controuersie with the Land. Hosea, 4, 1.

2 A deliberate preferring and esteeming of this God, aboue all things in the world: so as that for him, one can die and suffer any thing. Psal, 73, 25.

3 Reuerence, as of our father, Mala, 1, 6, this hath loathnesse to displease, as in Ioseph, Gene: 39, 9. and carefulnes in all things to please God, and doe his will.

4 Trust and affiance in him, as relying vpon the certainty of his word, & promises, as Paule saith, *I know whom I haue belened.* 2, Tim, 1, 12. so that wee can commit our whole estate vp into his hands, and trust him ouer all. This maketh vs patient vnder the crosse, and to waite.

5 Loue, which maketh vs like all that hee liketh, enkindling a continuall and feruent desire in vs to enioy him.

6 Recourse to him by prayer, vpon all occasions.

7 Returning to him alwaies all prayses.

Indeede, neuer shall we doe all enioyned in this commaundement, till God be all in all vnto vs. Thus much for the affirming part, now followeth the denying and forbidding part, which forbiddeth any thing otherwise then it is commaunded in the former part, and may by it be vnderstood. Where wee must remember, that neither none other God alone, beside the true God, or with the true God, is to be had for our God.

Thus

§ Commandement. 2.

Thus much of the first commaundement, for hauing God, the other, which are for the pure worship of this God, follow. And these are three: one for the manner, the other for the end, the third for the time and place.

The first, which is for the manner of the worshipping this true God, is verse 4, 5, 6, whereof there be two parts, the charge, and the sanction. The charge in the 4, & part of the fifth verse, in these words, *Thou shalt not make thee any graven image, neither any similitude of things that are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth, thou shalt not bow downe to them, nor serue them.* The sanction in the rest, to the beginning of the seauenth verse.

This charge forbiddeth all strange manner of worshipping God, and commaundeth the pure worship of him, & that both vnder one.

In the charge wee may consider (as before) the person, and the dutie.

The person, *thou*, any reasonable creature.

The dutie, in the rest: and that touching graven image, or similitude &c. in two degrees, first of making, the second of worshipping.

The first degree forbiddeth the *making of graven image, and any similitude of things that are in the earth beneath, and that are in the waters under the earth.* Wherein we may consider the action, and the object.

The action is *making*, which is forbidden.

Making is set out by the partie for whom, *to thy selfe.*

Making is to cause or occasion first to be, to cause, or occasion, or perquit, when one may lawfully hinder, to vse. So as that Princes, who doe but tolerate impure worship, are condemned: the like is of Parents, Maisters, and such others.

It is said, *thou shalt not*, for *thou maist not*, as before.

The party for who, *to thy selfe*, signifieth not onely ones selfe, but for any other whomsoever; so as that, though a

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man doe not himselfe, but occasion others, hee sinneth. Now thy selfe art named, for that if any haue any care of religion, it is first for his owne selfe.

The object is the thing forbidden to be made, *grauen image, and similitude of things that are in heauen above, or in the earth beneath. &c.*

Grauen image, properly is that which is cut or carued with a toole, and meaneth any thing made by art.

But heere we must be warie. For it is not simply forbidden to carue or graue, then the Tabernacle had not beene so curiously wrought, nor Salomons Temple, but this is to be vnderstood in Gods meaning, & as the fashion of some was to vse grauen images, to represent the true God by, or to worship him in them, or by occasion of them: the which is heere forbidden, and no otherwise: so as when he saith no grauen image, he meaneth, to set out G O D, or worship God thereby, otherwise it is lawfull to graue.

Similitude, is likenes, which is heere set out, by the things the like whereof is forbidden.

Similitude is put for any representation, either for the thing it selfe, or the representing of it, by painting, embroidering, printing, yea for the likenes of it imagined in the minde, namely, to represent God, or worship him by it, otherwise it is not forbidden.

The things whereof the likenesse is forbidden, are *in heauen above, earth beneath, the waters vnder the earth*, that is, indeede, of any creature, for in these places are all creatures; the heauens signifying the ayre, as well as the starrie skie, so that birds, and such like are meant.

Yea the manhoode of our Lord Iesus Christs, and the Angels are meant. Whereby it may appeare, that the holy Ghost in likenesse of a Dove, nor the auncient of daies like an old man, should be portreyed vnto vs.

The second degree is, for not worshipping these, & that in two branches, the first, *not to bow downe to them*, the other, *not to serue them*.

This *to bow*, is of gesture, and (as I take it) signifieth to fall

fall downe groueling, in token of honour, and is put for any outward signe of bowing the knee or body, vncouering the head, &c.

The other of seruing, is by no outward deede, of marking our selues for them, speaking in honour of them, kissing them, or any such like, to shew the least good respect of them.

So as that now it may appeare, the strange manner of worshipping of God is forbidden vnder one speciall kinde, and the pure manner implied thereby.

This strange manner is forbidden vnder the name of grauen image, and likenesse of other things: 1 because that in these, men did most offend: 2 and to these, our nature most carrieth vs, as we see in the Israelites who would haue a likenesse: 3 and besides, the Egyptians Temples were painted full of such likenesses.

It would be too long to set downe, both strange & pure worship: the pure shall serue, whereby wee may iudge of the other.

It is agreed by all, that there is some straight rule of the pure worship of GOD, whereto it must be framed, from whence if it swarue, it cannot please God.

The rule of Gods pure worship, is his owne voyce, will, word, Esay 29, 13. Colos. 2, 22. and that written and registered in the Bible, & Canonickall bookes thereof: so as that whatsoeuer shall not haue warrant there-from, is not to be admitted.

So as that all heathenish Idols, all Iewish ceremonies since Christes comming, must be remoued: yea all Romish pictures, crosses, blessings, pilgrimages, reliques, singings, and such like, not grounded on the word, must away.

All that the word teacheth for the pure manner of Gods worship, is either for the parts, or the properties of it.

The parts are, whereof the whole worship of God dooth consist. And they be either more principall, or lesse principall.

Principall are such as cannot be left vnperformed: as is

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the ministry, and prayer.

The ministry is an ordinance of God, for the partaking of the word of God, and sacraments.

The word of God, is the truth of God, set downe in the Bible, read, opened in the meaning of it, applyed to the vse of the hearers, to worke in them knowledge, faith, repentance, and so euerlasting saluation by Christ.

The sacraments, are to confirme faith of saluation by Christ, as in olde time Circumcision, the Pascheouer, since Christ, Baptisme, and the Lords Supper.

Prayer is seeking to God according to his will, for the reliefe of warits, with thanks for fauours.

Lesse principall, are ceremonies, and those outward actions, ordained by the Church.

1 They must haue warrant and strength from the word.

2 They must be to edification, 1. Cor. 14, 26.

Edification is building vp, that is furthering to euerlasting saluation.

And this is alwaies without scandall.

Scandall is occasion giuen of sinning.

Besides, it must be with respect of the weake, so as that it cannot well be, that all ceremonies should be the same euerie where.

3 They must be comly. 1. Cor. 14, 40.

This comliness seemeth to be the agreement that ought to be betweene these ceremonies, & the spirituall worship of God, whereto the more they agree, the more are they to be allowed: and therefore that which men thinke comlie and best for outward shew, is not alwaies best.

Caluins saith, comely is that which stirreth vp to godlinesse, and carrieth with it grauitie and modestie. Init. 4, 20, 28.

4 They must be according to order: in knowledge of the word of God, according to which all order must be done in obedience, and desire of peace.

These are the parts of worship, the properties may be gathered out of Iohn 4, 23, 24. Esay 66, 3. They are diuers.

1 Know

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1 Knowledge that it is according to the will of GOD.
Rom, 14, 23. Every one must be perswaded, Rom, 14, 5.

2 Reuerence, that is, all seemely behauiour, for gesture, countenance, attire, attention, and such like. Esay, 66, 3.
Mala, 1, 8. Psalm; 2, 11.

3 Sinceritie, without making bare shew, so as what wee pretend, we doe indeed. Esay, 58, 5. Christ often blameth dissembling in the Pharises.

4 It must be in Spirit, Iohn, 4, 22. that is, thorough all outward things percing to God who is a spirit, dooing all that we doe from our spirit, with feeling, and inward affection.

Hetherto hath beene the charge.

The sanction followeth, from the middle of the 5 verse, to the latter end of the sixt, wherein are reasons set downe, the more to procure attention and obedience to this commaundement.

Que. But why hath this commaundement reasons more then some others?

Aun. For that this commaundement is very easily disobeyed, and yet the disobedience thereto, is a most greuous sinne in the sight of God.

The reasons seeme to be foure. The first: the true God *Iehoua* in all things must ye obey. I who am he, commaund you this, therefore in it you must obey me.

2 Whom you take to be your GOD, you must obey. I am your God, so shewing my selfe, likewise acknowledged of you: therefore you must obey.

3 The strong God you were best obey; I am hee, therefore. For so doth one of Gods names heere signifie, strong, and mightie, who can doe what he will in reuenge of disobedience done vnto him.

4 God is ialous, therefore he must be obeyed.

For the vnderstanding of this reason, wee are to know, that all do not vnderstand this word *icalous* alike. The Hebrew whereof it is, may be taken two wayes, for *icalous*, or *zealous*.

Ical-

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Jealous, is one who is grieved for suspicion of dishonestie in his married yoake-fellow, husband, or wife.

This some Interpreters thinke to be in G O D, as diuers times the word is so translated by them, and that by occasion of the mariage band betweene God and his Church, & likewise the force of ieaousie whē it doth reuenge. Which seemeth sometimes to be in God.

Neuerthelesse (be it with reuerence to all that thinke otherwise, with willingnesse to be reformed if I erre) I think it is not so heere to be taken.

1 Iealous, and zealous, are not alwaies both, this word heere signifieth both.

2 Ieaousie is a fault, and not to be ascribed to God.

3 Some very learned men, as *Tremelius* and *Ianus*, take it for zealous.

4 It must be that heere, from whence cometh visiting the iniquitie of the fathers, &c. and shewing mercie, nowe ieaousie neuer sheweth mercie.

I read it therefore a zealous God, that is, a God full of zeale, as *Simon* was called *zelotes*, or zealous.

Zeale is a most earnest affection, or the great increase of any affection, loue, anger, hatred: so as we heard before of Gods power, now we heare of his will, whereby he is most earnest to performe whatsoever pleaseth himselfe. *Ioel*. 2, 18.

So as that in this zeale is, 1 presentnesse, that is, God now at this instant is zealous: 2 is earnestnesse, 3 is continuance, as a burning.

Now he that is such a God, had neede be obeyed. God commanding this, is so: therefore he must be obeyed.

For that some might doubt whether God be so, yea or no, God himselfe proueth that by his zealous iustice, and zealous mercie.

His iustice, in that hee saith, *visiting the iniquities of the Fathers upon the children, vppon the third generation, and vppon the fourth, of them that hate me.*

Wherein we may consider what he doth, & to whom.

He

He refecteth the iniquitie of the fathers. Wherein is the action, the object. Action, *visiting*. Object, *iniquitie*. Set out by the subiect of the fathers.

Visiting, commeth of a Latine word to visite: to visite, is often to come to see, to take knowledge, and to iudge and doe thereafter, in which sence wee vse visitation. So doth God proceede. Gene. 11, 5; Gene. 18, 21.

Now because when God so commeth and findeth men faultie, he is wont to punish, therefore is visiting sometimes put for punishing, as psalm, 89, 32. *I will visit their iniquities with the rod, and their sinnes with scourges.* And of Dathan and Abiram, *If these men be visited after the visitation, that is, the punishment of all them.* Num: 16, 29. VVhereupon some translate it heere, tending, or repaying.

The object is *iniquitie*, that is sinne, or breach of the law of God, and more specially breach of this law: the which God neuer leaueth unpunished.

This iniquitie is farther set out by the subiect in whom it is said to be, that is, *fathers and ancetors*.

Thus much what God doth, now followeth to whom, upon the chylren, or sonnes, upon the third and fourth generation. Where we may see, vpon whom, and how many.

He doth thus to the sonnes and posteritie.

Que. Doe children beare the punishment of theyr Fathers sinnes?

Aun. Yea, of some, as of the first sin of our first parents Adam and Eue, and likewise of such actuall sinnes as our fathers haue taught vs to practise, otherwise not. For better vnderstanding whereof know, that in sin we may consider the fault against God, and the punishment, whereby God is wont to shew his displeasure. Wherefoeuer the fault is, the punishment is deserued.

Punishments are spirituall, or temporall, and of this life.

Spirituall, hindering one fro euermastling saluation: these doth neuer God bring vppon any, but for his owne fault: and therefore originall corruption, is partly our own fault, because we are part of Adam.

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Of this life are such as doe not lunder a mans saluation, and befall the godly and wicked both alike, and are to the godly many times profitable.

Now indeede sometimes by occasion of others, the godly feele some outward smart, but still with Gods loue, so as such sufferings, are no punishments, but exercises and benefits, and therefore God neuer punisheth in anger others mens sinnes in vs, but such as we haue and learne from thē.

Now for that idolatry is learned by parents for the most part, therefore God sheweth, that the dutie which children owe to their parents, shall not excuse them if they learne idolatrie and false worship of God from theyr fathers.

Now all this while, no certaine punishment is named, that the offenders might feare all, neither is time mentioned, that euer punishment might be looked for.

How many this punishment concerneth, is *vpon the third and fourth generation of them that hate me.*

Where first we must remember, that this doth not stretch (as partly we saw before) but to such as hate G O D, that is who breake this commaundement: so as that wee may see, all breakers of Gods commaundements, in some sort doe hate God, vnder what pretence soeuer it be.

And that it reacheth *to the third & fourth generation*, that is I take it, to any that doe breake this commaundement, some named for all: thus wee see how God destroyed the Canaanites, &c.

This manner of speech is vsed, 1 to teach vs, that this kinde of sin is often conuicied, by parents to children.

2 That parents should be carefull to instruct theyr children in the pure worship of God.

3 That children, if they meane to be free from Gods punishments, should especially seeke from their parents, to learne to worship God purely.

So as that it is much for the worshipping of God of what parents one commeth: and heere wee may learne to answer the Papists, what we should thinke of their ancetors and ours, who died in Papistrie. For wee see that three or
four:

four generations may hate God.

Thus much for Gods zeale in his iustice, now followeth his zeale in his mercy, *showing mercy to thousands that love him, and keep his commandments.* *Exodus 20: 6*

Wherewith may we see what he doth, and to whom.

He *showeth mercy*, that is, forgiueth their sinnes, bestoweth sundry fauours, of this life, and of that which is to come, as in Abraham, Isaac, Iacob, David; not for their workes, but as the word is, for his mercie.

But some may say, how is this true, seeing that many idolaters flourish? and true worshippers of God are punished? Though idolaters scape heere, they are punished heereafter, and though the godly heere are vnder the crosse, yet are they in Gods fauour, and shall enjoy *life* for ever after-ward.

Thus much for this second commandement, and the manner of worshipping the true God.

Now followeth the end in the third commandement,

wherewith is set downe, not only the end of the worship of God, but of all other duties whatsoever.

The summe of all which is, commanding to purely vse the Name of God, and forbidding the contrary, and that in the charge, and the reason or sanction.

The charge is, *Thou shalt not take the Name of the Lord thy GOD in vaine.* Wherewith is forbidden: *the taking of the Name of the Lord in vaine.*

Gods Name is himselfe, & he is his Name, so often haue we in the Scriptures, *hallowed be thy Name*; that is thy selfe, call vpon the Name of the Lord, that is himselfe. And it is taken out vaine vs his essence, and diuine being: his titles, of surnames, as God, Father, Sonne, and holy Ghost; Lord, Iesus Christ: all his attributes, as omnipotent, mercifull, &c. his word, written, spoken, read, heard: his workes of first creation, of gouernment, in iustice, or mercy, any of his holy ordinances &c.

Thou shalt not take, thou, that is none; *shalt not*, that is,

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maist not as before.

Take, is a borrowed kinde of speech, from burthens or heauy things, which we had neede of good strength to take vp, and haue neede of wisdomme to vse, so as that wee vse all the helpe we can to take them vp in the best manner.

This taking vp, is either in word, or deed.

In word, and that eyther by swearing, or bare speaking.

In deepe, some other way.

Now it is not simply vnlawfull to vse the name of God, but onely in vaine.

In vaine, is, not solemnely, or vnworthily, or otherwise then one should. This is 1. when one vseth the Name of God, without iust and sufficient cause or occasion.

2. When he doth not vse it in due manner, as he should, in feare and reuerence.

3. When not to the right end that hee ought, which is to the glory of God.

Gods glory is his excellencie acknowledged euery way, while it is knowne; creatures being constrained of their owne nothing, ascribe all to God.

Gods Name is duly used in a oath, when there is sufficient cause to take an oath.

An oath is a religious talking of God to witnesse in a thing, which if it be not true, we desire God to plague and custe us.

There is sufficient cause thus to doe, when a lawful Magistrate requireth it of vs. Lawfully, according to the word of God, and good lawes of our Country, and when it is behoofefull so to doe, for the glory of God, and some great good of man.

2. When it is truly taken: 3. When reverently: 4. When by the true God, and by nothing els. And heere sundrie countries, haue sundry customes for outward manner. Abraham made his seruant lay his hand on his thigh. The auncient Iewes were wont to lift vp their hand to heaven. We lay our hand on some part of the scripture, and kisse it. These and such like, are but ceremonies, which shewe that in

shall these we swear by God, so as none neede to be scrupulous, if the certimonie be not wicked, when the taking of God to winnesse is vsed.

Ques: What may wee thinke of these speeches, *by the life of Pharaoh was thy people liueth: by our reioycing, &c.*

Ans. They be rather earnest vouching of thinges then oathes.

5 When one sweareth plainly, and to the minde of him that receiveth the oath.

6 When for the glory of God.

Otherwise wee abuse Gods name in swearing. Yea wee breake this commandement if wee swear not when wee should.

In speech without oath, Gods name is not vsed in vaine, when none of that which before was saide to be contained vnder his name, is vsed rashly, lightly, iestingly. &c.

Indeed men vse Gods name well, when they referre all that they doe to the glory of God. 1, Cor, 10, 31.

And hence it is necessary that we know the vses wherto God hath ordained all things which we vse: to wit, to help vs in the knowledge, and worship of God.

2 Wee must apply all things to theyr proper ends.

3 In applying of them we must seeke Gods glory.

4 This seeking must be earnest and zealous.

By all this the contrary part may easily be perceiued.

This is the charge, the sanction or reason followeth: *For the Lord will not holde him guiltlesse that taketh his Name in vaine.*

All this is a punishment which abusers of Gods Name shall suffer. This punishment is a great deale more gentlie set out, then it deserueth, as 1, Corinth, 5, 6, *not good*, that is, *sharke naught* vs as the breach of this commandement is hainous, and the more, as the glory of God is most deere to himselfe. And good reason, for if sinfull men respect their reputation, ought not God much more?

The punishment which God threatneth, is not to holde the partie offending *guiltlesse*, that is, *fauldesse*. The contrary

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whereto is counted happines. Psalm, 32. 1. Rom. 4. 7. And though no particuler punishment should folow, yet impunitie is punishment enough. *God is greatly angry* (saith one) *when he is not angry*, that is, correcteth not. And an hard hart, is punishment enough. So as that a man may be grievously punished, and not feele it.

How grievously GOD punisheth this sinne, looke Zachary 5. 2, 4. Levit. 24. 16. Numi. 5. 27.

The certaintie of the punishment appeareth by the manner of speech, counting guiltlesse, *hee will not hold guiltlesse*, that is, at no hand will he hold guiltlesse.

Besides, in this threatning of punishment, no time is prefixed, that offenders may feare alwaies, for indeede suddenly many times dorth God come vppon the wicked. 2. Pet. 2. 3, as to Sodom and Gomorh, to Balthasar, Dan. 5, Herod, Acts, 12, 22, to Ananias & Sapphira, Acts, 5, &c.

Furthermore, no kinde of punishment is named (as before) that we may looke for all.

Last of all, there is no exception of person, euery one offending, shall be punished. Heere vpon we might do well to take heede we doe not offend in this kind.

The most vsuall grosse way of offending here, is by vnlawfull swearing. Vnlawfull swearing, is forswearing, or vaine swearing.

Forswearing, is swearing to a thing which is not true, and that most commonly against a mans owne knowledge.

This we may the better take heede of, if wee vse not to lie. He that will often lie, will forswear.

2 If we accustome not our selues to sweare vainely.

3 If we remember that in euery false oath wee curse our selues.

4. If we bethinke of the grievous iudgements which haue befallen periured parties.

Vaine swearing is, though the thing be true, yet it be not vpon iust occasion.

This may we auoyde, if wee keepe our mouth as with bit and bridle.

2. Pray against our custome of swearing.
3. Forbeare it to day, we may better forbeare it to morrow.
4. Get some to admonish you when you swear.
5. Use your tongue to the praises of God.

But some man may say, they will not belieue me, may I not swear then?

Lawswere, use to speake grauely alwaies, they will belieue you. Our light and iesting speech lesseneth our credit, but if they will not belieue, it is their sin, into fellowship whereof by swearing you must not be drawne.

Men likewise offend, which is not so much marked, in abuse, (to the dishonour of God) of other creatures & ordinances of GOD, the which are comprised vnder his Name.

Wherefore it is good to doe all we can by direction of the word; 2 without it not to be hastie: 3 in no case to do onely as the common sort doe: 4 and if any should be imitated, they are the most wise and godly: 5 marke what vsage is more to and with the knowledge and worship of God, cleaue to that, others auoyde.

¶ Commaundement. 4.

Thus much for the end of worshipping God, now followeth the time and place in the 4 commaundement. verse 8, 9, 10, 11.

Which is touching keeping holy the Sabbath day, wherein is the preparation to it, and the commaundement it selfe.

The preparation in the word *remember*. This *remember* in the Hebrew, is such a word as may signifie, to calke to mind somewhat before, or to keepe in minde somewhat for after, and sometimes both, as it may heere in this place be taken. For this ordinance of God was long before, and was so long for afterward. And by this *memorandum* we are put in minde.

1. Of our naturall forgetfulness of this commaundement.

2. Of the excellencie and worth of it, so as that God saith, Ezech, 20, 20. the Sabbath being sanctified, shall be a signe betweene the people and him, that they may know that he

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is the Lord their God. In so much as Ieremy, 17, 24, *If they sanctifie the Sabbath, thou shalt the Kings and the Princes enter in at the gates of the Citty (of Ierusalem) and shall sit vpon the throne of David, and shall ride vpon Chariots, and vpon horses, both they and theyr Princes, the men of Iudah, and the inhabitants of Ierusalem. &c.* Looke the place, so as that the godly haue made great account alwaies of this commandement.

3 Of the institution of it in Paradise, after the creation, as beeing before the great number of ceremonies, and euen in mans innocence.

4 To prepare our selues, for the due keeping of it; so Exodus 16, 24.

This preparation is, 1 by dispatch of our worldly busineses for the weeke past, the night before.

2 Spending the sixe working dayes so, that with ioy wee may keepe the Sabbath holy.

Thus much for the preparation remember. The commandement it selfe followeth in the rest, and this commandement is shortly set downe, or further declared. Shortly set downe, *keepe the Sabbath day holy.*

This, as other commandements, hath the person, the dutie.

The person *thou*, as euery one, so especially Gouernours, as may appeare in that ones sonne & daughter must so do: a patterne whereof we haue in Nehemiah, 13.

The dutie, as others, hath object & act.

Object, is whereabout the act and practise is to be. That heere is, *the Sabbath day.*

Day, is naturall, or artificiall: naturall is the space of 24 houres equal, from euening to euening, or sunne to sunne.

Artificiall, is from the light rising, to the setting. Take it that artificiall day is here meant: and though the Iewes did count their Sabbath from euening to euening, yet it was but as they counted theyr other naturall dayes, not to be vp and wake all the night; no more then theyr bodies will beare. And because some body tell is necessary, so alwaies, there-

therefore though the night belong to the day, to make it whole naturall, yet I iudge it was no more to be kept holy then the working dayes working: so as that day, is the light, and so much of the night as may be spared without hurting the body.

This day signifieth it selfe wholly, and euery houre and euen minute thereof, as the creature without hurt to it selfe and other can performe.

But this day is not euery, but the *sabbath*. *Sabbath* of it selfe dooth signifie rest, or time of rest. Heere it is put for a day specially set a part for rest, as the particle *be* in the Hebrew, and the *affixe* sheweth.

Among the Iewes were sundry such times, as of yeeres, of weekes, of dayes, all which they were to keepe. Also among their daies, some did not so often returne, some did returne in euery seauen daies, which day dooth manifestlie appeare to be meant heere, as by repeating of the dayes of creation, the dayes of worke, &c. is manifest. This is the obiekt, the act followeth: *keepe it holy*, in one word sanctifie it, both are one.

To sanctifie or halow, doth signifie diuersly. 1 To make a thing holy, by putting holinesse into it morallie,

2 To acknowledge a thing holy. 3 To appoint a thing to holy, religious, honest vses. 4 To vse thinges to those good vses wherefore they are appointed.

This day hath no more holines in it selfe then any other, that for it selfe it might be counted more holy then other, onely God hath appointed it to holy vses aboue others, and would haue vs vse it thereunto.

Now followeth the further declaration of this commaundement. verse, 9, 10, 11, and that by way of exposition, or confirmation. By exposition, verse, 9, 10. Wherein God himselfe sheweth his meaning in the commaundement. Where because mention was made of a day, and keeping holy, he sheweth what day he meaneth, and what by keeping holy. Day, is the seauenth after sixe, wherein they may (and vnlasse just cause hinder) they must worke.

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Of these fixe daies he saith, then must wee labour and doe all our worke. That is, in all and euery of these as often as they returne. Not but that sometime one may cease, as by and by may appeare, and euen some time out of these be set apart for the worship of God, for humiliation by fasting and prayer, and for giuing of thanks. Indeepe such dayes shall not binde the conscience, no further then they haue warrant from God.

To worke, is to doe the duties of ones particuler calling, which he hath in Church, or common wealth.

These must be doone faithfully, as vnto the Lord: Not but that sometimes we may cease.

1 For necessarie refreshing of the bodie, which must needs by continuall toyling be wearied: and therefore Masters should giue their seruants some refreshing in these dayes when neede is, rather then on the Sabbath, which is none of theirs.

2 For some lust priuate causes of ones owne.

3 For religious vses, as before. So as that *thou shalt worke*, is not alwaies a commaundement, but a permission.

So should one worke in these, as to dispatch all the busineses of that weeke, and to leaue nothing till the Sabbath: so did the Israelites gather their Manna, and prepare it before. &c.

After these fixe, the next day ensuing immediatlie, is the day the Lord heere meaneth, counting from the beginning of the creation.

This day, according to the reckoning & account of our Church, is that which we call Saturday. The which for all the peoples beeing in Egypt, and the sunnes standing still in Ioshuas time, and the going of it backe in Abaz dayes, we iudge that the Lewes did obserue.

But heere a great question doth arise, why we and other Christian Churches, doe obserue the next day after, which is the eight from the creation, and not the seauenth?

Answer. The Iewish Sabbath is changed into that day which wee obserue, for the keeping in memory the great benefit

benefit of Christes resurrection, which is greater to vs then our first creation. Now this day which we vse hath ground of scripture, 1, Corin, 16, 1. Act. 20, 7, and is called the first day of the weeke, that is, *the first day* after the Iewish Sabbath, and in the Reuela. 1. *the Lords day*, for that the Lord Christ first rose thereuppon, and after appeared often in it to his disciples after his rising.

But some may say, by what authoritie was this change, & vpon what ground standeth our practise?

Aun. All learned men are not of one mind. I think they hold the truth that take it to be Christes owne changing by expresse appointment, or inspiring his Apostles so to doe. For himselfe as was said before, rose on this: on this day he appeared to Mary, Iohn, 20, on this day to Thomas, eight dayes after he had appeared to his disciples, which likewise Cyrill saith, must needes be the Lords day. For this cause saith Iunius, Gene, 17, 12, was circumcision commaunded on the eight day, as a sacrament of the eight day whē Christ rose from the dead. The Councell Foro Iulienſe saith, that Eſay 58, 13, prophecied of this day. Sure it is, that presentlie it was kept by the Apostles, who durst not, if they had not had sufficient warrant, so suddainly haue left the vsuall day. Athanasius plainly saith, that Christ himselfe changed the day. Certaine it is, that vnlesse greater authoritie then that which changed it, and greater cause then for the which it was changed come, it may not be altered from that it is.

This sabbath is said to be of *Iehoua thy God*, that is, ordained by him, to be kept vnto him.

Thus haue wee the Sabbath day expounded what it is, now followeth the exposition of *sanctifie*: *In it shalt thou doe no worke, thou, nor thy sonne, nor thy daughter, thy man seruant, thy maide, nor thy beast, nor the stranger within thy gates.*

Wherein is shewen, what is forbidden, and whom, *any worke is forbidden*. *Worke*, is that which before was called thy worke, to wit of a mans particuler calling, except the calling be for duties of godlines, as of a Preacher, or the du-

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ties be of charitie and kindnesse to man, or beast, or other creatures, and can neither be well done, before, or after.

Now then, if worke be forbidden, much more iell, playing, sinning.

There are forbidden a mans owne selfe, or any other by his authoritie, or suffering.

Ones wife is not named, because shee is presumed to be himselfe, that whatsoeuer is forbidden him, must be known to be forbidden her.

Sonne, or daughter, none to whom wee carrie most tender affection, and so might winke at them.

Man seruants, or maide, whom thou mightest haue vse for to set about businesse.

Beast, especially the labouring beast, as oxe, asse, horse.

Que. Hath God care ouer beasts?

Aun. Yea, for mens sake, least men by tending the beast in their labour, might be occasioned to breake the sabbath. Whereuppon wee must know, that not onely beasts, but whatsoeuer may neede mans help, as mill, boat, &c. should stay.

Some exception must be made, in regard of warre, or a long voiage vpon the sea, or riding post for the Commonwealths great good.

Stranger, properly, Proselite, one who is wone to the Iewish religion, others are not so to be vrged.

Marke that any ouer others, are to cause all theyrs to keepe holy this day.

Thus much for the exposition of the commandement, the confirmation followeth. Wherein are reasons to inforce to the obedience thereof: the first whereof is, God requireth but one of seauen, therefore good reason is it that wee should obey.

2 God requireth no more then that which himselfe hath done, therefore ought men to doe so. GOD resteth from creating, not from gouerning: from making new kindes, not singuler things.

3 GOD hath blessed and halowed this day to this end,
therefore

therefore it must be kept.

Thus haue wee the commandement shortly laid open, but all this while heere is nothing of the place.

The place of Gods worship is euery where, neuertheless, the publique must be in publique place, which because it was tied to the Arke, and was sitting at this time when the Law was giuen, is not mentioned, yet was it set so, as whosoever should publickly worship God elsewhere then there, did offend. Such places were the Tabernacle, the Temple of Ierusalem, the Synagogue. We haue Temples.

But indeede this must be remembred, none is tied so to any place, as the Iewes were to Ierusalem, because the temple there, was a type of Christ, without who nothing could please God: and yet againe worship as in time, must be in place.

So as that in time of publique, pure, and sound worship of G O D, publique places must be resorted vnto, neither must men tary at home, or haunt corners.

But put case some notorious sinners resort thither, ought not I then to forbear?

Aun. No, other mens sinnes, if I consent not to them, shall not hurt me.

It may further be demaunded, whether a man be tyed to his owne Parish?

Aun. Indeepe parishes were distinguished by men, neuertheless not to be neglected, when conveniently for distance of place one may resort vnto them, and there be in them sufficient meanes to saluation, and no other iust cause restraining.

So then publique time must likewise haue publique places, in established, and peaceable Churches.

By all this hetherto we may perceiue, Gods meaning is to haue all publique duties of his worship, to be performed in due sort.

All duties belonging to the Sabbath, are either before it, or on it. Duties before it are:

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1 To define the Sabbath, for the duties of the Sabbath: *Esay, 58, 13, 14, and therefore Amos blameth those, who with the Sabbath gone, that they may set forth corne, &c.*

2 Dispatch of all businesse (as much as in vslieth) that neither the rest, nor holinesse of the Sabbath be hindered. *Exod, 16, 23, 29. Iohn, 19, 31.*

3 That the weeke dayes duties do not drown our minds, but that we may freely, and cheerefully attend the worship of God: This shall we doe:

1 Vsing the world, as not abusing it. *1, Cor, 7, 31.*

2 Taking heed of grieuous sinnes which harden the hart,

3 Having daily exercise in the word, and prayer.

On the day are sundry duties, which before I name this must be remembered, that,

1 All Iewish superstition must be remoued. The Iewes will not roast an apple, peelee an onyon, kill a flea, snuffe a candle on this day, but hire others to doe thus for them.

It may be demanded what should be thought of him who gathered sticks. *Num. 15, 32.*

Answ. Though the thing seeme small, it was very great, beeing done vpon contempt.

Que. But what for making fire?

Aun. That none which hindereth the sanctification of this day, should be made.

2 We must not iudge this commaundement as ceremoniall, beeing before the fall. *Gene, 2, 2, 3.*

3 Wee must haue more care of the sanctification of this day, then the bodily rest.

4 This day is as much to be spent in the duties of Gods worship, as other dayes in our owne workes: the manner of speech for both, is all one: 2 worshipping of GOD is more necessarie: 3 the time shorter.

Now then the duties vpon this day may be considered, as they are of preparation to duties, or practise of duties.

Helping to preparation is, 1 rising early in the morning, 2 sober and graue attire, not crauing too much time in putting on, or making too gay shew: 3 moderate eating and drink-

drinking.

The preparation it selfe is, as to the beginning of this law.

The practise of duties, is according to the kinds of duties.

Some duties are publique, others priuate.

Publique duties are such as must be performed by the whole great assembly, in the common place for Gods worship. Whereof we may consider the properties, and the number.

They must be 1 ioyntly of all together, so as that in one voice: all the eares & hearts present are to attend. So as that in publick, none must haue his priuate deuotions, otherwise then the assembly.

2 They must be from the beginning to the end, men must not come slackly after beginning, nor depart till the end; and that assembly be discharged.

3 There must be all silence and attention.

The publique duties themselves are: 1. of the word of God read and preached.

The word read is the Canonicall scriptures by peece-meale recited, so as that (if it were possible) in a yere of such competent time, they might all be passed thorough.

The word preached, is the scriptures plainly opened and applied, to the necessary vses of the hearers vnto saluation. This all that we may, we must procure.

He that meaneth to profit by the word preached, 1 must bring a teachable minde; 2 must pray for a blessing vppon himselfe; 3 must diligently mark the heads & proofes; 4 exercise himselfe in it afterward.

1 Making of prayer, and giuing of thanks to God in the name of Christ, in faith, in loue, in feeling of our wants, not onely for our selues, but others, with endeuour in meanes.

3 Celebrating sacraments, not onely partaking the Lords Supper, but beeing present at Baptisme, considering our selues in the present instant, examining our selues whether we finde the fruite of our Baptisme, yea or no.

4 Gathering, that is, laying a side somewhat for the poore. 1; Cor, 16, 1.

Priuate:

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Prinate duties are, which are to be performed before or after the publique assemblies are dissolued, in some prinate place, by single or few persons.

Of which kind are, 1 prayer, 2 reading, especially in searching out the textes alledged for the confirmation of doctrine, and if the Preacher goe on in a text, to reade it ouer before : 3 meditation.

Meditation is earnest, often and orderlie thinking of a thing, and is either of Gods word or workes.

Meditation of Gods word, is of that which we haue heard and read, and it is to search out whether : 1 wee vnderstand the meaning of it, 2 whether we haue found proofes of it : 3 how we may remember it : 4 what vse it may serue vs for.

Meditation of Gods workes is, when by the beholding or hearing of some worke of God, we stir vp our selues in the knowledge and worship of God.

4 Conference, which is talking of Gods word & workes with others, to edification.

5 All deedes of mercie and pittie, visiting the sicke, such as are in prison, comforting the feeble minded. &c.

6 Singing of Psalmes.

But it may be demaunded, must we doe all these ?

Aun. It is required that we spend the day in these, and that if occasion of all doe not serue, at the least, in most of them.

Commaundement. 5.

Thus much for the time and place of Gods publique worship. And thus much for the commaundements of the first table, the second table, and the duties therein inioyned followeth, from the beginning of the 12. verse, to the end of the seuenteenth.

The summe and brieue whereof is set downe. Math, 22, 39, *Thou shalt loue thy neighbour as thy selfe*. Whereupon it is said, Rom, 13, 8. *Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt not couet. And if there be any other commaundement, it is briefly comprehended in this saying, euen in this : thou shalt*

Shalt loue thy neighbour as thy selfe.

In this short summe, we may consider the person & the thing.

The person is our *neighbour*.

Neighbour is he or she that commeth of the same Adam and Eve, or who partaketh a reasonable soule, hee is called *Esay 58,7, our flesh*: & often in the scriptures *brother*. Such an one, though he hate vs, is our brother: so said Moses to them that stroue. *Acts, 7, 26. You are brethren*, and Salomon wisheth, that if he who hate vs be hungry, we should giue him bread to eate. *Prou. 25, 21.*

Yea, so kinde should we be vnto them, as that we should pray for them. *Acts. 7. 60.*

Then most especially are we to shew this loue when they neede. *Luke. 10, 30. 2.Kings, 6, 22, 23.*

For then are they indeed as the owners of the thing, such is the Hebrew phrase. *Prou. 3, 27.*

Neuerthelesse, some difference must be made, wee must doe good to all, but specially to the household of faith. *Gal. 6, 10*, so as if a brother be a fornicator, &c. with him should we not eate. *1, Cor, 5, 11.*

Such as are without, we ought to endeuour all we can to bring them to Christ.

Those of the household of faith, must we loue for Christ, and make to increafe. VVee must liue peaceably with all, more familiarly with the godly.

This for the person; the thing is in the dutie, and the measure thereof.

The dutie is *loue*. Loue is to wish one well for the parties owne sake. It is taken sometime for the bare affection, sometime for the worke thereof, sometimes for both.

Heere it is taken for both.

In the affection of loue are: 1 iudging well of the party: 2 thinking often of him: 3 indeauouring to gratifie and pleasure him.

The effects are infinite. Looke *1, Corin. 13*, thoroughout. Whereupon it followeth, that this dutie is so great, as neuer

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can fully be performed, so as that likewise all other must be doone in it.

The measure is, *as thy selfe*.

We must remember loue is ordinate, or inordinate. Inordinate is, which neither hath iust cause to moue it, nor due measure in it.

Ordinate is, which hath both: this onely is vnderstood, so as louing our selues well, wee must loue other folkes likewise.

But it may be demaunded, is there no difference, between good loue of my selfe, and others?

Aun. Both must be sincere, earnest, working, perpetuall, wise. But I begin with my selfe, and things being alike, I loue my selfe in greater measure.

Hetherto, the summe of the second table, which Christ commendeth, in that hee saith it is like to the other: 1 hard to be kept, 2 necessary, 3 profitable: wherupon & the former, the Law and the Prophets doe depend: that is, are chiefly spent in setting downe the duties contained therein:

The commaundements themselves of the second Table follow, requiring all duties of all sorts to men, and these are of practise and act, or of motion, and first thought.

Practise or act, signifieth such as are with consent, and these are, verse 12, 13, 14, 15, 16. whereof as the persons towards whom they must be practised are diuers, so are the kinds.

The persons are superiours, or betters, and others.

Duties in respect of betters are commaunded, verse 12. before the rest, to shew that publique must be preferred before priuate.

The commaundement requiring these duties, is the first with promise, Ephe, 6, 2, shewing some speciall regard that ought to be had thereof.

One may doubt howe this should be true, since all commaundements, if they be kept, haue promise of life, and againe, seeing the second commaundement likewise hath promise of mercie to thousands. &c.

But

But we are to aunswere, that Paule in calling it the first, he meaneth the first of the second table, and the first which hath particular promise: the commaundements all, and so the second, haue a generall and indefinite promise.

This commaundement chargeth to honour Parents, and forbiddeth the contrary. It hath two parts, the dutie, the promise.

The dutie is, *honour thy father, and thy mother*. The promise in the rest. The dutie setteth out the parties, and the thing.

The parties honouring, to be honoured. The partie honouring, or who is to honour, *thou*, that is euery one, as before, noble as well as others, great men as well as others. So did Salomon honour his mother though hee were a King, 1, Kings, 2, 19. So did Ioseph his parents, hee beeing a great Prince. This must be thought of for all practises of honor.

The parties to be honoured, *father & mother*. Who signifie all other superiours whatsoeuer: whom God thus calleth, to teach all superiours to be affected to their inferiours, as parents to children, in which meaning, the Romans called their chiefe men fathers: and withall, to teach inferiours in what kindnesse they are to performe dutie, to wit, as children doe to Parents.

But Christ forbiddeth, Math, 23, 9, to call any man Father.

Aunſ. Christes speech must be taken in his owne meaning. Hee meaneth heere, father in that sence it was vsed among the Pharisees, and such as would be counted learned: So else where dooth Christ speake, sitting himselfe to the conceits of his hearers, as Iohn, 5, 31, *If I should beare witness of my selfe, my witness were not true*. That is, if I were as you suppose mee to be. So likewise, Iohn 7, 16, *My doctrine is not mine*, that is, as you take me to be a meeke man, &c. After the same sort forbiddeth he to call father.

The Iewes and Pharisees vsed this as a swelling title, being desirous to be called in Hebrew, *Abraham*; that is, our Fathers: as the holy Father the Pope, so the Romish priests

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are called fathers, they are not content with the old name of Friers, or brothers. In this sence onely dooth Christ forbid.

c. *Father*, is he who begetteth. *Mother*, she who beareth. These are Parents, now by these as before was said, are all superiors meant: so as father and mother may be considered by nature, who naturally beget or beare, among whom are grand-father, grand-mother, and so vppward to great grand-father, if they liue.

Or by office onely, when as the place one is in, requireth the dutie of a Father and mother. To which in some sort belong affinitie of Father or mother by marriage, Guardians, and such like, as the bringer vp, so was Mordecai to Mester.

This office is spiritual or bodily: spirituall in a duty which especially concerneth the spirit, or soule, & the life to come. Whereby one is a Pastor to beget, or a mother to beare to God and heaven.

Bodily dutie, which is for the most in thinges of this life, and endeth with the body, and this is publique or private. Publique is that which is for all of that place, as is the Magistrate, or the Schoolemaister.

The Magistrate is, who maketh and executeth lawes, & hath part of government, or bearing authoritie. The Magistrate is soueraigne, or vnder soueraigne, as the Monarch, Emperour, King, Queene, &c. vnder such as are by authoritie of the soueraigne, of any sort.

The Schoolemaister, who bringeth vp in learning and nurture.

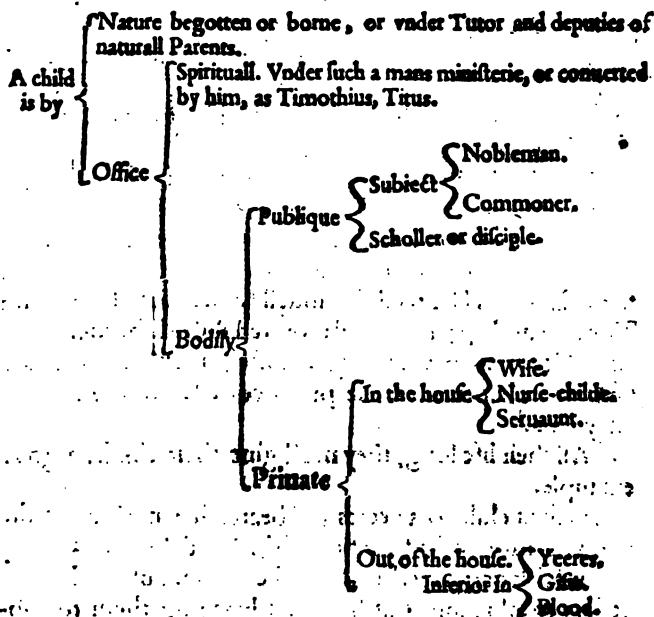
By private office. And this in the house, or out of the house.

In the house, the husband in respect of the wife is Father, wherupon among the auncient Romans, the newe married wife, who became good wife of the house, was to her husband as a daughter: so noteth *Budens* vppon the Pandects, the Nurse to the nurse-childe: so noteth *Floresoman* vpon the Institutes, the Maister or Mistresse ouer the seruant.

Out

Out of the house, in ciuill life, the elder for yeeres: especially hee or shee who is so many yeeres before vs, as they might be our father or mother: for so they did adopte, such as for yeeres might haue been their children.

The better, for gifts or abilities to doe the duties of his calling. Somewhat likewise for blood, according to the good customes of ones Countrie. Whereby may appeare, who is a sonne or daughter, and how many wayes.



Parents shall best bee knowne by their duties set downe, children by the honour they must performe.

1. We cannot set downe shortly, all duties.

2. If wee set downe some twise, or oftner, it is for that they are common, and wee would haue them perceiued.

3. Though Superiours shoulde faile in theyr duties, inferiours must not withdrawe theirs: as from naturall Parents,

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Prince: &c.

4: Then may superiours looke for all duties with a good heart, when themselves performe theirs.

First among all are naturall parents. Their duties are ioyntly,

1 Before ever they haue children, to endeavour themselves to be in the couenant of God, that their chyldren so may be, else are they butchers of their children, before they be breeders; out of Gods couenant, better not to be. Other parents, one calleth, *parents of diu.*

Parents are in the couenaut, when they belieue in Christ and are baptised.

2 They must marry in the Lord. Children in whoredome are branded with perpetuall infamie.

Those marry in the Lord, when both professing true religion, haue parents consent, and holily doe consummate & solemnize marriage, wherein the children are begotten.

3 Such children as God shall giue, they must consecrate to the Lord, as Hanna did Samuell, & it is like, Eunice did Timotheus. Especially God required the first borne.

4 As soone as may be conueniently, they must procure them to be baptised, in the presence of faithfull witnesses. *Esay, 8, 2.*

5 All their life long, they must giue their children good example.

As their childrens yeeres will beare, they must bring the vp in nurture, and instruction of the Lord. *Ephe, 6, 3.*

And first acquaint them with the grounds of truth, necessary to saluation, 1 at home: 2 bringing them to publique assemblies: 3 looking that they behaue themselves well there.

Secondly, as soone as may be to breake them of their corrupt desires. The neglect of this, marred Ophni and Phineas; Bilees sonnes; Adoniah & Absolon, Dauids sonnes.

Thirdly, to inure them to doe things, rather for to please God, then for flattering, or gifts.

Fourthly, they must not make them too gay in clothes, but

but allow them conuenient diet and attire.

• Fifty at least let them learne to write and read.

7 They must pray for their children.

8 They must obserue their childrens dispositions and gifts, and thereafter prepare them to such a kind of life and calling, as they shall be fittest for Gods glory, & the common good, taking heede of idlenesse, and euill companie.

9 They must haue a care in due time to prouide meete mariages for them.

In dooing all these, as the fathers gifts are commonly the greater, so the greater must his endeuour be.

But in any case this must be looked vnto, that the parents be not deuided, that that one doth, both must doe, one must not cocker against the other: one neuer mar what the other maketh. This is a common fault this way.

The mother she hath her peculiar: 1 to nurse her owne child if well she may, othierwise, to get a godly, wholsome and carefull nurse: 2 to teach it at home in the tender yeres, 3 to looke to the cleanness and handsomnesse of it.

All these same things should others doe, who are in the place of naturall parents.

Parents by spirituall office, follow father and mother.

Father as before, so was Paule to the Corinthians, 1, 4, 5, to Timotheus, 1, 1, 2, to Titus, 1, 3, to Philemon, 19.

Such an one is hee who is set ouer vs in the Lord, enabled with gifts, endeuouring the sauing of soules. Whose labors if God blesse, he is more then a father. By fathers we be; by such we blessedly shall be; though it be GOD who is the chiefe worker. Thus was Elias to Elizeus, Elizeus to king Ioas.

One who endeauoureth this way, must be in sauing doctrine, deliuering it easily to be vnderstood, as particularlie as may be, besides prayer, and continuance in all.

Mother is the Church, Gala, 4, 26, out of the which there is no saluation: so that hee hath not God his father, vvho hath not the Church his mother. This is the Catholique Apostolique Church, built vpon the Apostles and Prophets,

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phets, Iesus Christ himselfe beeing the corner stone: The Romane Church which now is, or is so called, is not this Church.

The chiefe Governour or Soueraigne, is a parent: So dooth Ieremie complaine for his people, that they are fatherlesse, Lam. 5, 3, being deprived of their Prince. So Deborah calleth herselfe a Mother. Iudg. 5, 7.

Their dutie is to bind theyr people to keep the word of God for Gods pure worship and iustice, when they haue had instruction that way. Looke 2, Chro, 23, 16.

They must make good lawes for both.

They may not tolerate diuers and vnfound religions.

They must not permit any crime.

Vnder the chiefe are fathers, as Ioseph was, Gene. 45, 8, and Naaman, 2, Kings, 5, 19. These must doe according to the trust reposed in them, faithfully, procuring the common good, executing the lawes vprightly, beeing a terror to the wicked, defence to the godly.

Schoolemaister is a father, heere vppon are they called sonnes of the Prophets: schollers, sonnes of the Physicians, learners vnder them. Alexander in this behalfe, preferred Aristotle his teacher, before Phillip his father.

These must teach that in youth, that will be of vse in old age: and alwaies to be dropping in true godlinesse. They must not slacke schollers, to make them tarry longer vnder theyr teaching.

The husband, he likewise, by his superioritie is a father: 1 all that he can to win his wife more and more to God.

2 Prouiding as he can, things necessary for her.

3 Dwelling with her as a man of knowledge, giuing honour to the weaker vessell, wisely bearing, or sweetlie and safely curing her weakenesses whatsoeuer.

The Nurse for the time is a mother, and must doe likewise.

The Maister as a Father, must 1 bring vp his seruants in the feare of GOD, allowing them sufficient outward things.

2 He must haue an honest kind of life, and teach his seruants to vse that well.

3 He must, as he may, be present with seruants.

4 He must not be froward, or hard to please.

5 The Maister should looke to the man seruants, & the Mistresse to the maids.

Parents in yeeres, 1 must as they excede in yeeres, so go before in all goodnesse.

2 They had neede take heede of the vsuall faults of age, couetousnes, frowardnes, and putting off thinking vppon death.

Those who excell in gifts, are fathers, so are Iabal & Tubal called fathers. Gene, 4, 20, 21.

They must acknowledge G O D the Authour of theyr gifts: 2 carry themselues humbly with them: 3 communicate them to others for the common good.

Those excell for blood, whose ancetors for good deserts haue beene aduanced. And these must knowe that the image of God is the best coate-armour to beare, so as that if their ancetors vertues be not in them as well as their blood, they are maimed.

Thus much what these parents are who must be honoured: among whom for that the mother who hath infirmities is named, it sheweth that euery of the former, though they haue their faults, must not want their honours.

Now followeth the thing to be performed, which is *honour*. This must be with limitation, as it is Ephe, 6, 1, *in the Lord*, that is, according to the will of God, otherwise wee must iudge as Acts 5, 29, that it is better to obey God then men, when their commaundements are contrary. So did the three men; Dan. 3.

Neuerthelesse, how soeuer we doe not the wicked commaundements of parents, yet we must suffer such punishments as lawfull Gouvernours, by humane lawes doe lay vppon vs, we must not resist no more then those did. Dan. 3.

Quest. But what if the thing be indifferent, which is commaunded?

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Answe. Before I doe it, I must out of the word of God be perswaded of the lawfulnessse of it, and not doe it doubtingly, then is it sin.

2 I must take heede of giuing scandall.

But what if searching to finde out the nature of the thing commaunded, I cannot finde it out in the particuler, as my Prince commaunding mee to assist the distressed King of Portugall, I see no further into it.

Aun. I thinke I not onely may, but should be perswaded of the lawfulnessse of it. In this case I take it rather to be the Commanders fault, if there be any, then the obeyers.

The kinde of the thing heere mentioned, is *honor*, shewing all manner of due respect, euery way in the highest degree.

Honour containeth all other duties in it, and is if wee should speake as it is, praise-much increased and enlarged, declared by all other tokens.

In this place, according to the sundry parties to whom it belongeth, it is diuers to all & euerie, it is as much as is due. We may consider of it as generall, or speciall.

Generall, wee may call that which belongeth to all parents, and this is manifold.

1 To iudge that they ought to be honoured, for that excellencie God hath put vpon them. Rom, 1, 13.

2 To iudge them better then our selues in that behalfe. Phil. 2. 3. Rom, 12, 10.

3 Purpose to shew them honour in all things.

4 Commendable shamesfastnesse in their presence. Iob, 29, 20, 21, 22, which ariseth from the conscience of our owne vnworthinesse, in comparison of those who are our betters.

5 Care in all things to hide their infirmities. Gene, 9, 22, 23, 24. We see how that displeased God.

Infirmities should neither make vs shew lesse honor, nor procure vs to tell them to others.

6 We must pray for them, and giue thanks, 1, Tim. 4, 8.

7 Shew

7 Shew all reuerent behauiour, to bewray our inward reuerencing of them, and to cause others so to doe: and that according to the word of G O D, and honest customes of our country, as 1 to stand, and not to sit. Leuiticus, 19, 32. 2 to be vncouered: 3 to be silent and forbear noise: 4 to giue honourable titles.

But what meaneth that, Iob. 32, 22. *I may not giue titles, least my Maker should take me away suddainly.*

Aun. It is meant of flattering and glosing titles. Therefore mark how Sarah called her husband Lord, Elizeus Elias father, Ioas Elizeus, and such like: therefore were the children torne in peeces by Beares for calling bald-head.

5 We must preuent their good desires as farre as we may know them, and not stay to shewe dutie till it be demanded.

6 Countenance, gesture, gate, attire, &c, must be thereafter.

Speciall followeth, and is particular, or proper.

Particuler, which agreeth to some, but not to euery kind and partie. Therefore to naturall parents, gardians, magistrates, maisters, pastors.

1 Care to please euen the froward: 2 obedience to their commaundements: 3 to haue a care as wel what they think of vs, as what they doe to vs: 4 to yelde to their corrections, without answering againe: 5 to relieue them in their wants. Christ blameth such, who vnder pretence to giue to the offerings of God, gaue not to their parents: it is true of others.

6 Not to dispose of our selues in mariage, without due respect of euery of them, as the word of God requireth: 7 when we are out of their iurisdiction, to keepe an honorable conceipt and affection to them. So did Hester 2, 20.

Proper honour remaineth, which belongeth to some one kinde.

And first to the naturall parents belongeth the common and particuler honour in greater measure, so as not onely he that striketh his father, Exod, 21, 15, but also hee vvho

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curseth his father should die, Exod, 21, 17. Looke Prou. 30, 17.

The Mother bare, the father and shee brought vp, beare their infirmities, relieue theyr wants more then others.

To the spirituall father, 1, Thess. 5, 13, to haue them in singuler loue for theyr workes sake. Yea, Gala, 4, 15, that they would haue bene contented to plucke out their own eyes. &c.

This is called 1, Tim, 5, 17, double honour, which *Chrysostome* vnderstandeth for reuerence and things necessarie for life.

I thinke wee should not be curious about the number. Double signifieth much, and great honour: so the Spirit doubled, or a double portion, 2, Kings, 2, 9, signifieth very much, as the first borne was to haue a double portion.

All this honour is, that the Pastor may with more authoritie preach the word, and that the people with more fruit might heare it.

The first is, that the spirituall father may be without feare, 1, Cor, 16, 10. which is to be deliuered from vnreasonable and captious men.

Second; that hee who is taught in the word, make him who taught him, partaker of all his goods, Gala, 6, 6, thus were the Leuits provided for.

The third; Rom: 16, 4, that they aduenture to maintaine the preachers, though it be sometimes to endanger themselves.

The fourth, not to receiue an occasion against them, but vnder two or three witnesses. 1, Tim, 5, 19.

The fift, to vse them more secretly in cases of conscience; then we will others.

To our spirituall mother we owe: 1 to iudge that shee is the keeper, witnesser, interpreter of the Scriptures, & that the authoritie of the Church hangeth vpon the scriptures, the scriptures not vpon the Church.

2 We must keepe the peace of the Church. 3 We must not depart from the Church, if it hold the foundation. 4 We

We must duly reuerence the iust censures of the Church.

To the father of the country, that is the Soueraigne, 1
not to curse him in our thought, nor in our bed-chamber.

2 To take lawes and money of his making: 3 to be as-
sured at his commaundement.

To the inferior Magistrate, to assist him for the executi-
on of iustice.

All schollers, of neuer so high or great place, must yeelde
all seemely dutie to theyr Teachers.

Wives owe to theyr husbandes subiection, Ephe, 5, 24,
submission, 22, as to the Lord, this is comlie, Colo, 3, 18;
and is from that lawe, Gene, 3, 16. in the generall honour
which was spoken of before. For indeede the wife is the glo-
rie of the man, 1, Cor, 11, 7, that is, she ought to doe to her
husbands glory rather then her owne, and that in her attire,
and such things, which while they are costlier or gayer then
their husbands, is to his dishonour, if it be with neglect of
his commaundement to the contrary, with impaying his
estate, leeing his authoritie ouer her.

To the nurse we must not be vnkind:

Maisters must haue theyr honour of fidelitie, and coun-
sell-keeping. Looke vpon Abrahams seruauant, Gene, 24,
Vpon Ioseph in Egypt, before he was in prison, when hee
was in fauor with Pharaoh, looke vpon Iacob with Laban.

Let old men haue theyr due of experience, neuer to vp-
braide them with the faultes of age. Looke Iob, 32, 6, 7.

To them who excell vs in gifts this honour is due: 1 that
we in honest and plaine meaning acknowledge such gifts,
without hiding, lessening, deprauiing.

2 We must thanke God for them.

3 We must imitate them as farre as our kinde of life will
suffer.

4 Wee must incourage all we can, those, in whom such
gifts are.

To such as excell vs in blood, we must yeeld that which
the lawe, and our country customes and curtesies affoord.

Thus much for the thing.

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A question may be, whether a man may giue over, and not take the honour due vnto him?

Aunſwer. The honour is commaunded by GOD, and therefore none may releaſe it bur God.

Queſt. What if one be a childe one way, and a Father another way?

Aun. He muſt giue and take honour accordingly.

Queſt. Muſt this honour once giuen, continue the ſame to the ſame partie?

Aunſw. No longer then hee continueth in ſuch a kind a Father.

Thus far hath beene the dutie, the promiſe followeth: the which is not read alike by all Interpreters.

The word which is tranſlated *that thy dayes may be prolonged*, may be taken paſſiuely, or actiuely. Paſſiuely, as ſome other words, Iob, 4, 19. Luke 16, 19, in which ſence ſome take it heere.

Actiuely, *that they may prolong*, in ſuch ſence ſpeaketh Paule, 1, Tim, 4, 16. Iam: 5, 20, Acts, 26, 18.

Thus it ſeemeth to be taken heere, as it is elſe-where, and as ſome learned men thinke: wherefore let vs reade it, *that they may prolong thy dayes, &c.*

Wherein we may conſider the kinde of the gift, and the meanes of it.

The kinde of the gift is, *prolonging of dayes, vpon the land which the Lord thy God giueth thee.*

The meanes are, parents.

In the kinde is the naming of the gift, and ſetting out of it. It is named, *prolonging of dayes*, ſet out by *the Land which the Lord giueth.*

The chiefe thing is *dayes*, ſet out by *prolonging.*

Dayes, by an vſuall manner of ſpeech in ſcriptures, ſignifie time, becauſe a day was the firſt ſenſible diſtinction of time.

Now, though nothing elſe be named, ſomewhat muſt be vnderſtood, for onely to haue dayes may be no great fauour, as in all of them to be in death.

Hec

Hee meaneth therefore dayes of life naturall, ciuill, not onely so, for though a man had neuer so many daies, yet liue in sicknesse, want, disgrace, his increased dayes should increase his woe.

Hee meaneth therefore dayes of life flourishing in good health, and outward fauours of God, as Esay, 65, 20, 21. for indeed life is not to liue, but to be in good health.

Prolonging, is not a lengthening about the appointed time, but granting from the first a long time of life.

So that now this prolonging of daies, is the flourishing condition of any state, familie, or person, wherein is quietnesse, and peace, 1, Tim, 2, 2, Wealth, Rom, 13, 4. Somewhat may appeare by the contrary, Esay, 3, 4, 5, 13, & Pro. 30, 17.

1 It must be remembred, this promise is not made for the defect of the former dutie performed, but vpon Gods own meere mercie, to shew how acceptable the dutie is.

2 We are not to iudge alwaies of the fauour of GOD to saluation, by this benefit, for sometimes it is bestowed vpon the wicked: nor on the contrary to thinke that where it is not, that therefore there Gods displeasure to damnation is.

But then may we iudge, that wee are in good estate with it, if in it we profit in all-sauing graces, if we vse long life to make vs approach the neerer to heauen, and likewise vse it to the good of the Church.

3 This gift is not generall and perpetuall, but as GOD seeth it expedient for vs, wherefore, if the question be asked, why God alwaies doth not giue to the godly long life heere, it may be answered, it is because that God doth see that it is not the best for them.

Againe, this promise is more for a state in generall of a kingdome, country, or corporation, where this dutie is performed, that it shall flourish, then that euery special person shall haue long life.

Besides, if God while hee promiseth long life, giue euerm-lasting life, he breaketh not his promise.

Hitherto the gift named, the setting out of it further followeth,

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loweth, vpon the Land which the Lord thy God giueth thee.

Where mention is made of a Land, and the giuer thereof.

This Land no doubt was the land of Canaan, which God promised to his people when they came out of Egypt vnder Moses conduct, and afterward gaue it vnto them by Ioshua, wherein they afterward continued, vntil they were carried captiue elsewhere. Yet so as that it is true of any land where God setteth his people, yea any Citty, Towne, or house.

Now this land aboue others is mentioned, because it was a sacrament of the heavenly Land. So as that :

Godlinesse hath the promise of this, and that life which is to come.

In outward benefits of this life, we should be lifted vp to thinke of others, and that life which is afterward.

The giuer of this land is *the Lord thy God*. These are the words of couenaunt.

So as Gods couenaunt to vs, is the ground of all his fauours to vs, in which if we be not, we cannot looke for any thing wherein we may haue comfort. We haue nothing of our selues, it is Gods gift.

Any thing that we haue, must we thanke him for when we haue it, and seeke it of him when we want it.

If God giue earth, much more giueth he heauen, and euerlasting life.

Thus farre the kinde of the gift, the meanes follow, *they*, that is thy father and mother, as saith the wise man. Ecclesiasticus, 3, 10.

Now parents are said thus to doe, as Timotheus is said to saue himselfe and those that heard him, 1, Tim, 4, 16, while he is the meanes of theyr saluation.

So parents are sayd to prolong their children, when they are meanes thereof, & in deauour themselves in such things as may procure the same.

This they doe in discharging their duties euery way, as before hath bene set downe.

And

And heere the Parents blessing is to be thought of, which no doubt is much to be respected.

VVe must put difference betweene the blessings of the Patriarchs, Abraham, Isaac, and Iacob, and such others vpon their children, and betweene the blessings of other common men.

The Patriarches, and such parties were propheticall, and certainly did foretell what should be, by diuine inspiration, other mens blessings are but in wish, and desires by prayer.

And this blessing of parents, is an earnest desire of a parent, that things may befall the children according to the will of God. Which in good may be looked for, when

1 Parents haue done their dutie towards their children:

2 Children haue obeyed theyr parents.

In euill may be feared, when parents haue done theyr duties, and children will not obey: but neuer if parents wish euill when theyr children doe well.

Parents are therefore too blame, which inioyne euill things to their children vpon their blessing as they say, for that curse causelesse, shall be fruitlesse.

So are those that are giuen to cursing.

Commaundement. 6.

Hetherto duties of and to superiors: nowe followe the commaundements which require duties towardes others.

These duties, 1 are to be practised as well towards our selues, as others.

These duties, and commaundements, according to the number of chiefeest things among men, are foure.

The first chiefe thing is life: The second chastitie: The third goods: The fourth, truth and good name. For euery of these are seuerall commaundements, and for the first, *Thou shalt not kill.* Which is to commaund preservation of life, and to forbid the contrary.

Wherein we may consider the persons, and the thing.

The persons, who, and whom.

Person, who is not to kill, *thou*, that is none, what colour and pretense foucer thou haue.

R.

The

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The person who is not to be killed, *thy neighbour*:

The person who must not kill, is to be vnderstood without a lawfull calling thereto, and such an one is, who is not a Iudge, a souldier, and an executioner. &c.

Neuerthelesse, these must remember: that they doe it according as their callings require, and that for good, and the common good.

We may see that the Anabaptists erre, who thinke it not lawfull to be a Prince, or warriour.

And this which is forbidden to all, must so be vnderstood, as that, 1 though we be prouoked, we must not thus commit a fault: 2 though time and place should seeme to serue: 3 though we might escape punishment for the same.

The person who is not to be killed, is as before, neither our selfe, nor our neighbour.

The thing is, *not to kill*. Kill, is to take away life, and yet not simply to take away life is forbidden, but the life of a reasonable creature: otherwise, a man may kill his beast for necessarie vse.

The Manichees therefore do erre, who thinke it not lawfull to kill any thing, no not to cut hearbes.

Life is whereby any thing liueth.

Life is spirituall, ciuill, naturall.

Spirituall life, when by the especiall worke of the holie Ghost, a reasonable creature liueth to the pleasing of God. Paule saith, *a widdow while she liueth in pleasure, is dead while she liueth*: Dead, that is, in spirit. The soule, saith S. Augustine, *without God, (specially working) is dead*, that is, spirituallly; and the soule of thy soule is faith.

This kinde of life, one taketh away. 1 by denying the meanes, as parents of what sort so euer, with-holding the word of God from theirs.

2 By giuing of scandall. Scandall is occasion of sinne: in which respect, Paule biddeth to take heede that our weake brother perish not, 1, Cor, 8, 11, and Christ threatneth woe to him by whom offences come. Luke 17, 1, 2. Looke Rom, 14.

This

This life we must procure all wee can. Iohn, 1, 5, 16. So were the Apostles commaunded, Acts, 5, 20. For this cause would not the Apostles depart from Christ. Ioh, 6, 68.

Ciuill life is that estate which one hath in ciuill societie, as of honour, office, reputation: and this must be maintained.

Naturall life is that, which is in the ioyning of soule and body together.

Naturall life hath three degrees. The first is, cheerefulness of the hart: In this respect God blameth the false prophets, who made the hart of the righteous sad. Ezech, 13, 22, for indeede a sorrowfull minde dryeth the bones. Pro. 17, 22. Thus did Naball first begin to die. 1, Sam, 25, 37, & thus was Rebekah wearie of her life. Gene, 27, 46, for her grieve of hart at Esaus taking of wiues.

The second is soundnes of bodie, when euery member is maintained, none hurt, none taken away, so as if any be impaired, it is against life, for life is of all parts. Those therefore who cut off a member, offend against the commaundement.

The third and last is health, when euery member and power dooth his worke. Hence is it said, that life is to be in good health, and not onely to liue: therefore dooth Iona- than note his fathers fault, who made the people weake and faint. 1, Sam, 14, 30. Therefore is it, Iohn, 4, 50. *thy sonne li- ueth*, for is in good health: so saith Paule, *now are we aliue*, that is, are whole and well, *if ye continue stedfast. &c.*

Wherefore, all such who procure surfet or drunkenness, breake this commaundement.

But what neede we goe far for opening of this commaundement? our Sauour Christ hath doone that most excellently, Math, 5, 22, &c, and that by shewing the true me- aning, for the breach thereof in three degrees.

In euery of these three degrees, hee setteth downe the fault, and the grieuousnes thereof.

The first degree is, *Who soeuer is angry with his brother vnaduisedly, shall be culpable of iudgement.*

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The fault is, *to be angry with his brother vnaduisedly*: this is murder in hart.

Brother is as before.

To be angry, is to be displeased, with desire of reuenge.

In vaine, is when it is without iust cause or occasion, as Caine was angry with Abel, Ahab with Naboth, Saul with Dauid.

2 When it is too long. Ephe, 4, 26. for the sunne shoulde not goe downe vppon our wrath.

3 When it doth vnseemely appeare, in countenance, in gesture, in deede, or word.

So as that Christes meaning is, that we should be moderate in our anger. So saith Iames, 1 We must *be slowe to anger*, and Paule, *Be angry, but sinne not*.

In this behalfe, is Moses much commended. Numbers, 12, 3.

And heere we are to take heede, that neither anger doe vainly arise, and that though it doe iustly arise, it doe not rage, and both these from others to vs, or from our selues towards others.

And first, that it doe not arise in vs by others vainlie, it shall be good for vs,

1 Alwaies before hand to consider our corrupt nature, how easily it is prouoked to inkindle by anger, as gunpowder, and flaxe by fire: and therefore as they who haue such commodities, knowing their qualitie, by warinesse preferue them long from burning, so may wee our natures, that they be not consumed by anger, if we wil watch ouer them. Besides, in this behalfe, some mens complexions, giue them occasion moore to looke vnto themselves.

2 Neuer to thinke our selues worthy of great matters, but to acknowledge in hart our wretchednesse, so shall wee the better when things fall crosse, without anger beare them.

3 To acknowledge that nothing befalleth vs without Gods will, whereto we must learne in all meeknes to yeeld.

4 Nor to be suspicious, one small suspicion that wee are neglected, will raise great anger.

5 Be practising with our selues often, to resist our owne desires; so shall we more easily beare it from others.

6 Auoide occasions.

7 To mark the behauiour of angry men, that seeing how vnseemely it is, we may bethinke to take heede of it in our selues.

And that we cause not anger to arise in others, we must be carefull.

Alwaies prouided, that if they be angry at vs for good duties necessarily to be done, we are not to be discouraged: else should Christ, & other of his seruants, haue forborne their duties for other folkes angers.

But to be free from giuing iust occasion,

1 Neuer meddle with any without vertue of thy calling. Anger most commonly ariseth, when men are out of their callings, idle, vnprofitable, busie-bodies in others mens matters.

2 Deserue well of all, they shall be more then beastly that then will be angry.

3 Marke mens dispositions: such as are giuen to anger, take heede of prouoking.

4 Alwaies giue as good speech as possibly may be.

5 Be not hastie to tell reports, & when you report, make the best of it, so far as you may with good conscience.

6 Though you be much prouoked, sometimes hold your peace. Ierem, 28, 11.

7 You must sometime forbear your right.

If anger arise in our selues, let it not continue too long; it continueth too long, when it hindereth or lesseneth any dutie of godlinesse, or loue.

2 Doe nothing while that stirreth in you. *Athenedorus* wished *Augustus* when he was angry so repeate the letters of the Alphabet, before hee did any thing: thinking that in the meane while, anger would alay. The same practise had *Theodosius*. *Artichas* said he would haue corrected his seruant, but that himselfe was angry. *Fredericke* the Duke of Saxony, when he was angry, would shut himselfe vp in his

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closet, and let none come at him, till hee had maistered his anger.

If it arise in others by our meanes, we must follow Christes counsell, Math. 5, 23, 24, 25. God himselfe was carefull presently to pacifie Ionas, 4.

The same must we do, yea though we giue no iust cause.

Though the greued party be inferiour to vs, though we be counted fooles for our labour.

Yea, so farre ought we our selues to be from anger, that though all thinges were taken from vs, wee should not for our owne sakes be angry.

A tryall whereof Luther saith, is, if wee can wish to be wronged and iniured. Nay one saith, then shall wee be free from anger, when whatsoeuer euill befall vs, we can thinke that we are not worthy of so good an estate.

Now indeede well doth our Sauour forbid anger, for of it commeth hatred, enuie, back-biting, and such like, so as that vnlesse the doore of anger be shut, the other as in an open flood-gate come rushing in.

This anger is so forbidden, as that the contrary thereto is commaunded.

Contrary to anger is that which we call liking, whereby without passion or stirring wee rest well contented, and apayed with our brother or sister.

This is the fault, the greuousnes followeth in the desert of it, which is to be *culpable of iudgement*, that is a great fault deseruing punishment, which our Sauour setteth out by the manner of proceeding in the ciuill Courts among the Iewes.

They had diuers: the smallest was wherein the Triumvirie or three in commission sate, who ended smaller matters, and set punishments accordingly.

Nowe as those Iudges did punish malefactors, though with gentle punishments: so this fault of being angry vnaduisedly, though it sceme small, shall not be unpunished, as in those Courts.

This place therefore, and the like following of this kind,
make

make nothing to proue veniall sinnes: all shal be punished according to their desert. Now the wages of sin is death.

And that vnaduised anger is punished, it may appeare in Moses, who though he were otherwise meeke, grew when he smit the rocke twice so impatient and froward, as some think it to haue beene a chiefe cause why God was displeased with him, that he would not let him enter into the land of Chanaan.

The second degree followeth, *Who soeuer saith to his brother, Raca, shall be woorthy to be punished by the Connsell.* Where is the fault likewise, and greuousnes thereof.

The fault is, *saying Raca to a brother.*

Brother, as before neighbours.

Raca, all doe not interpret a-like.

It seemeth to be a broken speech, of an angry mind, breaking out, and bewraying it selfe somewhat, though not fullie in token of mislike, whereof there are diuers in euery language, as tush, fie, pish, &c. in ours.

Some think it to be a disgraciue speech, much like when we speake *thou* to one in scorne and contempt.

Some thinke that it commeth of the word *Rach* in Hebrew, which signifieth to spet, as if *Raca* saying, did signifie that the party to whom it were saide, deserued to bee spet vpon, or as that in contempt of him, we would not forbear spetting in his presence.

Sure it is a note of mislike; and may come of the word *Ric*, which signifieth empty or light head, before whom we care not in contempt to vse some vnseemely gesture in witness of mislike. Num. 12. 14. *If her father had spet in her face*, that is vsed some disgrace vnto her, as this spetting was wont to be one, Looke Deut. 25. 9.

Raca then is the bewraying of an angry and festering mind, by some vnseemely and vnperfect speech or behaviour: And may be

1 In countenance, 2 mouth, as in mowes, &c. 3 in words, as tush, fie, &c. 4 in making a loud and vnseemely noyse. Eph. 4. 31. 4 in scoffing. Gal. 4. 29,

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5 In bitternes. Eph. 4. 31.

Now heere as before, liking was commaunded, so open loue contrary to *raca* is enioyned, so as that wee should declare it by all the meanes wee can : as gesture, voyce, and sound, and such like.

This is the fault, the punishment and greuousnes followeth, *shall be worthy to be punished by the Counsell*. Heere as before, our Sauour taketh a comparison from the Iewish courts : for as before hee expressed the punishment due to the former faults, comparing it with the punishment in a lower court, so doth hee heere. Aboue the former Court was one wherein 23 Iudges were in commission. These dealt in greater matters, and inflicted greater punishments. So shall they who offend in this kinde of saying *Raca*, haue greater punishment then the former.

The third and last degree foloweth, *Whosoever saith foole, shall be worthy to be punished with hell fire*.

The fault is to call foole. This terme is put for all vnseemlie manifest behauiour, bewraying a ranckling and festered minde with anger and hatred : so as that this worde is not onely meant, but any of the like, or worse meaning, as asse, blocke, dolt, knaue, and drab, whore, &c, whereby we disgrace the partie made to the image of God.

And seeing that vile wordes are forbidden, it necessarily followeth, that blowes and such like must be forborne.

But it may be demanded, may not Gouvernours vse such speeches some time ?

Aunswere. The sildomer the better : and though that Christ himselfe did so, yet is it hard for vs to doe as hee did. He had the Spirit without measure, and could not sin. Indeed, sometimes Gouvernours may sharply rebuke, 1 faults rather then men, and 2 men, onely in hatred of faults, with 3 loue, which desireth the reformation of the offender.

If they be angry vnadvisedly, or discourage their inferiours, they sinne.

Heere then all manifest signes in speech and deede, bewraying anger and hatred, are condemned. Which beeing
many,

many, I forbear to reckon them vp.

Now as all these practises are forbidden, the contrary is required, in all that we can, most manifestly to witnesse our loue.

The punishment of this fault remayneth, *shall be worthy to be punished with bell fire.*

The most hardnes is in these words *bell fire*. In the Greeke they are, *The Gehenna of fire.*

The word *Gehenna*, commeth of two Hebrew words, *Ge*, which is valley, *Hinnom*, which is a mans name, who was the first owner of the place, the valley or dale of *Hinnom*, as *Dusben dale*, &c. so is it called, *Iosh. 15, ver. 8.*

In this valley the Iewes had the place *Topheth*, to burne their sonnes and daughters in the fire, as *Ier. 7, 31.*

Now by reason of the great fire which was vsually there, sometimes *Gehenna* is put for the place and torments of the damned, as *Math. 5, 29, 30. Math. 10, 28. Math. 23, 15.* The doubt may be, how it should be taken heere. Some thinke in the latter sence. True it is that this sin of calling foole deserueth hell: but yet I take it as in the former, so heere: our Saviour had respect to the customes of the Iewes; who besides the former Courts and punishment, had where greuous fautes were punished, by strangling, beheading, stoning, burnings; and because that burning seemed to be most terrible, and was vsed in the valley of *Hinnom*, therefore our Saviour sheweth, that he that saith foole, deserueth a greater punishment then the former, in as much as the punishment in the valley of *Hinnom* by fire, is more terrible then other punishments.

All sinnes are deadly in themselves, yet one is greater then another, and deserueth sharper punishment then other.

By this exposition of our Saviour Iesus Christ, wee may see, that as the murder of the hart and mouth, so necessarily must the murder of hand and deede be condemned: which is not onely in taking away life, but in giuing any occasions of taking it away.

A man taketh away life from himselfe, or from another.

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One may not take away his owne life. The commaundement is generall, *Thou shalt not kill*. And he that killeth himselfe, offereth violence to Gods image, which to preferre, this law doth especially commaund.

We read not that Iob or Lazarus, or any in neuer so miserable outward estate so did: and indeede so to doe, proceedeth from vnbeliefe, by occasion whereof the vicked haue layd hands on themselves, as Saul, Achitophel, Iudas and such like. Nay *Lactecia* so renowned among the heathen, was too blame.

But it may be said, Razias in the booke of Macchabees is commended for killing himselfe.

Answer. That booke is no part of the pure Canonick scripture, properly so called. And there is the party comended ciuillie, rather then godly.

What may we say of such as in war haue put themselves into such dangers out of the which they neuer had hope to returne: of this sort are they who runne vppon the Pikes, the forlorne hope, doe these kill themselves?

Answer. No. War is grounded on the word & warrant of God, so as that all duties thereof are of estates calling: besides, howsoeuer things seeme very dangerous and desperate, yet many in the midst of all them escape.

Neither may a man take away another mans life, by Italian deuises, by force, or any way els.

Yea, we must take heede of occasions thereunto. Wherevppon, to shew how farre his people should be from this, hee would not haue them so much as to eate with blood, to take the damme and young birds together, to kill the dam and young in one day, to seeth a kid in the dammes milke.

Here all oppression of the poore is forbidden. *Esay, 3, 15*.

Pittie is to be shewed to the beast. *Prou. 12, 10*.

Forbidden in this kinde is Combat, when the Iudge will haue a matter tried out by the sworde, betweene two or more.

This hath no warrant out of scriptures. It may be said, thus did Dauid and Goliath try it out, Answer, that this was

was extraordinarie : 2 it was in war, when some few may be hazarded, that thereby the rest may be the safer.

2 Though it seeme too meane to try out truth : yet because the innocent may be slaine, we must not tempt God, nor doe euill that good may come of it.

3 It is fildome without vniust anger, and vaine-glory.

The like may be saide of making a fray, which is not by law, nor so deliberate as the former, it is altogether vnlawfull, beeing from anger, in hatred, killers all charitie whatsoever it doth else, ouerthroweth patience, which is none if for euery conceived wrong we must goe into the field.

But one will say, he hath done me great wrong. Aunsw. Beare, or let the lawes reuenge for thee, not thine owne armes.

Wherefore such frays as these must not be appointed, & if they be appointed, they must not be kept. It is a great fault to make them, greater to keepe them.

VVe must not forget to speake the same of giuing the stab, for giuing the lie, this is murder, what colour of valour and souldiour-like woorth soeuer it hath : heere may a man abuse the art of defence, Beare-bayting, and Bul-bayting is very dangerous.

Commaundement. 7.

This is the commaundement for preservation of life, that which is for chastitie followeth : *Thou shalt not commit adultery.*

Where first, consider the order. This is set before that which followeth, to shew that the breach of this commaundement, is a greater fault then to steale. Whereuppon in Gods law, hee who did steale, did onely make restitution, foure or fise fold, but he who committed adultery was put to death, if it were but a breach into contracted mariage.

So as that wee should not thinke of the breach of this commaundement, without great detestation : Howsoeuer some take it to be but a tricke of youth, Iude seemeth to account is brutish, 7, 10, and sure there is nothing which more dullens the hart then this.

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Marke it in Salomon, who when he followed fleshly desires, became most sottish. And this sinne is the greater, for that GOD hath allowed a generall remedie for all sorts, to wit, marriage: so as the offenders haue nothing to excuse themselves by.

Besides, he that faileth heerein, sinneth against his owne body, 1, Cor, 6, 15, making his body instrument & object: otherwise then it is in every other sin.

Quest. Why doe our Gouvernours set a greater punishment vpon theft, then adulterie?

Answer. They thinke that theft hindereth societie more then adulterie.

In this commandement as in others, wee may consider the person, and the thing.

The person, *thou*, as before, none whosoever, Courtier or any that thinke it a token of loue, &c, none must offend.

The thing forbidden, is *adultery*. Adultery is propeticie betwene two persons whereof one at the least is married.

Adulterie is heere put for other vncleanenes. The word in Hebrew may signifie whoredome, and may be read thus, *Commit no whoredome*. Whereby chastitie is commanded.

Chastitie is abstinence from all strange and rousing lusts about the desire of sexe. Strange lusts are those which are not according to nature, and which are not in or towards our married companion, husband or wife: or else Chastitie is the pure and honest vse of the power which GOD hath given to beget with, not onely for deede, but thought and desire. So teacheth Christ, Math, 5, 28, which is likewise to be vnderstood of a woman, so as if shee do likewise desire to that end, she doth offend: if it be beside the owne husband, or owne wife.

So as that a bodie may be free from touch, and yet not chaste. Peter, saith there be eyes full of adultery, 1, Pet, 2, 14. Or it is,

The possession of ones vessel in holinesse and honour. 1, Thess. 4, 4.

Possession is continuall so keeping, as Luke 21, 19. *by your patience*

patience possesse your soules, be constant in patience, so as that if one faile but once, he leese the credite of continuance.

This continuance is to be thought off for the returning of desires, for desires are at one time more stirred, and stronger then at an other: he that can forbear in all stirring, he possesseth if he yeeld not, but resist the temptation.

Vessell, all doe not vnderstand alike: some take it for the whole body, and every part: not much amisse, for indeede the whole body must be chaste. It was well said by one, It skilleth not in what part one be vnclane, if he be vnclane. Wherefore eyes, hands, &c, must be ordered.

Wee might stretch it though, some what further to the soule, and so the whole person of man, wherein in euery power he must be cleane.

But submitting that which I shall say to be iudged by other, I take it by vessell is meant that, which honestly cannot be named, and putteth difference betwene man and woman. In which sense that place, 1 Sam, 21, 5, is to be taken, *the vessels of the young men were holy*, for he had said before, *Women haue beene separate from vs these two or three dayes.*

Where hee sheweth what it is to haue the young mens vessels holy, that is, separate from women. This place the most learned *Tremelius* and *Iamius*, haue interpreted amisse, taking vessels for implements necessary for their iourney. So speaketh *Plautus* in *Remus*, I doe otherwise then adulterers taken in the deede dooing, I come home with my vessels safe and sound. They were wont who tooke them in the deede, to cut of their priuities.

Vessell is the instrument of generation, as the Canonists speake of vnnaturall venere, *extra vasa*.

Now it is thus called, to teach vs to speake & thinke honestly and chastly, to forbear all ribaldry and filthy speech.

This vessell must be possessed in holinesse. This holines is in the pure vse of it, euen in the presence of God, where neither the person is defiled, the dutie and instrument not abused, by deed, word, looks, thought, &c.

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Besides, it must be *in honour*, which is when we so vse our selues, as that neither in our selues, nor before others, wee neede to be ashamed. Sin in this kinde causeth shame; instruments of this sin are likewise shame. Now then as on our vncomely parts we put on more honor, 1, Cor, 12, 23, that is, let them neuer shew their vnseemlinesse, but make them as handsome as we can, so must we procure all things heere.

This chastitie is in single, or married life.

Single life is whē one liueth alone without the other sex, and this is in maidens or widdowes life.

Maiden or virgine life, is before one is married.

Widdowes life is after marriage; when the husband or wife is dead.

Each of these is a pure forbearing of the act and motion, or stirring to begetting.

Pure forbearing is that which is free from all pollutions. Looke Ephē. 5, 12. so as that we must haue continent eyes and lookes.

This chastitie in single life, is not, nor neuer can be, without a speciall gift. So saith Christ, Math, 19, 11, 12, & Pauls, 1, Cor, 7, 37.

So as that without this gift, all vower whatsoever, are impossible in law, and voidē at the instant.

This gift is called continence, & is a speciall gift of God; whereby one can liue without the need of other sexe to satisfie desire.

This gift, 1 GOD onely giveth: 2 it is rare, all haue it not: 3 it maketh vs not more acceptable to God: 4 sometimes it is preferred before marriage chastitie.

Onely in respect of some afflictions that then were vpon the Church, and for that sometimes the duties of marriage leaue not a married partie so free from worldly cares, as single life doth.

It is not perpetuall, hee that hath it, may haue it taken from him afterward.

Chastitie in marriage life, is the bed vndefiled, Heb, 13, 4.

in the lawfull vse of the married companion.

Bed companie in married parties one to other with themselves, is no sinne, though many corruptions creepe into it, which it pleaseth God for Christ to forgine. Some cautions in this must be remembred.

1 Call to mind what Moses hath, *Leuit, 18, 19, &c 20, 18.*

2 To fast and pray they must forbear. *1, Cor, 7, 5,* that is, extraordinary, and set solemne prayer vpon some great occasion, els must they pray euery day. *1, Per, 3, 7.* vpon extraordinarie occasion. The bridegroome newly married, must come out of his chamber, and the bride out of her bride-chamber. *Ioel, 2, 16.*

3 Parties must vse grauitie and modestie. One saith, a partie may commit adulterie with his or her married companion. He meaneth, he may sin, in want of grauity and modestie. As if,

1 Either partie be intemperate, and vse mariage for brutish lust, not for necessitie, and child-procreation.

2 Too much boldnes be before others. This was *Isaacks* oversight, who though hee might doe that which hee did, should not haue done it in other folkes sight. *Gene, 26, 8,* therefore, *Gene, 25, 67,* he tooke her into his mothers tent. Marke that *Sampson*, *Iudg, 15, 1,* would go into the chamber.

It is too much to vse open dalying with ones own companion: too bad is the foule and filthy speech of some married folkes, speaking openly of the secrets of marriage.

Mariage is a lawfull knitting together of one man and one woman, in vndeuided societie, for remedie of lust, comfort of life, bringing forth of children.

This knitting is the most neere that can be, and hath full communion of all things betweene them, so as that theyr bodies, &c, are not their owne. *1, Cor, 7, 4.*

Vndeuided societie is that, which no cause, but warrantable by the word of God can dissolue.

Lawful is that which is according to Gods lawes, and the lawes of honestie.

Gods

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Gods lawes require that mariage should be *in the Lord*.
1, Cor, 7, 39.

That is in the Lord, which is, 1 betweene parties that do truly feare the Lord in pure religion. It is not lawfull to marie an Idolater.

2 Is in reuerence.

3 Is with consent of parents: that is of the necessitie, not onely the honestie of marriage.

Parents must not be too hard, or wilfull, but what God will, that ought they to will.

And this mariage must be but of one man, and one onely woman. Many husbands for one wife, or many wiues for one husband, are not allowable.

To haue many wiues, was a sin in the Patriarches.

Mariage is dissolued according to the word of God by death, iust diuorce, malicious desertions: and then the survivor, and innocent partie, after due proceeding, may marie againe, though neuer so often: so as that second, third, &c. mariages are not vnlawfull.

They of the Romane religion erre, in counting one to haue two wiues, who hath married againe after the first mariage dissolued, or who hath married a widdow.

To mariage God calleth all such as haue not the gift of continencie, so as that they may not forbear mariage without sin. Looke 1, Cor, 7, 9.

Yea any whosoever haue made a vow to the contrarie; For no vow must binde to sin, and a man must sin, where he hath no gift to doe otherwise.

Those haue not the gift of continencie who doe burne.
1, Cor, 7, 9.

To burne, or to be burnt, all doe not vnderstand alike: They of the Romish teaching holde, that it is to commit fornication, that is (I take it) whoredome, as though effeminatenesse, Sodomy, and such like, were no faults.

The Apostle speaketh of a thing that few did take to be a sin, many knew that fornication was, but hee noteth the roote, and originall thereof, concupiscence, or desire, which
few

few did know. Rom, 7.

And surely it were very strange, if onely before fornication the Apostle should preferre marriage, such an honorable ordinance of God as was giuen in mans innocencie.

To burne therefore, or to be burnt in the place before alleaged, is to be interpreted according to the vse of tongues and speech. *Virgil* saith of *Dido*, wretched woman, shee is burnt, or burneth after *Æneid*. Another saith, that *Cupids* darts are dipt in fire.

Earnest desires are meant. So *Hosea*, 7, 4, they are as an ouen heated by the Baker. *Paule* speaketh more plainlie, Rom, 1, 27. they burned in lust one toward another. So is it taken heere to be burnt, or burne with lusts: which is when a partie hath an vnconquerable armie of vnchast thoughtes and desires in him, dishonouring him and his vessel.

Thoughts and desires, signifie all motions, army, manie and oft, for sildome is any alone.

Vnchast are those which are not toward ones owne married companion.

Vnconquerable they are, whē they cannot be overcome, but doe overcome and make one yeeld to them. This one shall finde in himselfe, if hee cannot with quiet conscience lue in the feare of God, & discharge of his dutie, but these thoughts will possesse, they are vnconquerable. Wee may not vse phisicke which destroyeth nature, to take them away, since that we haue a remedie.

: Such as may be mastered, must, neither must we for the called to marriage.

Meanes to quell lusts and thoughtes are, 1 moderate diet, especially in not beeing giuen to wine or strong drinke: 2 Not too much sleepe, nor too soft attire: 3 Companie: 4 Talke: 5 Spectacles, pictures, or such like readings amorous. To these must alwaies be ioyned, 6 exercise of the word, 7 prayer with fasting, not to hurt the body.

But one may say, how may I know whether I haue vsed these meanes sufficientlie?

Answer. Indeed it is somewhat hard so to doe: 1 but be

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constant

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constant and earnest in the meanes, and God shall in time giue vs to see. 2 Choose out some faithfull experienced men to whom open your hart, and heare them. 3 After the vse of meanes, finding no settled perswasion, I take it the safest for a partie to thinke that hee hath not the gift, because it is rare.

What if in mariage I cannot containe ?

I hope none is so vile, that were most fearefull, there is no remedie for such, till they die.

This is the thing commaunded, whereby the contrarie forbidden, might easily be set downe but to spare labour, & least while I should set it out to auoide, some might take to follow it, this that hath been said of one onely part, shall suffice.

Commandement: 8.

Thus much for chastitie, now followeth the commaundement for maintaining of goods, and it is, *Thou shalt not steale*. Wherein is the partie *thou*, the thing, *steale*. None vnder any colour whatsoeuer, must steale.

To steale, is priuile to take away; but heere it signifieth any kinde of iniustice about the commodities of this life, & in the same sence is called oftentimes in the scriptures couetousnesse. This is called idolatrie, the roote of all euill, which should not be so much as once named amongst vs, Ephe, 5, 3. that is, with liking.

Commodities of this life, are such as are valued by money, to say it is so much worth: life and chastitie are above all worldly price.

These commodities are other folkes, or our owne.

Other folkes commodities, we must not, 1 possesse if we haue them, but restore them.

1. Whatsoeuer we get by force or craft. Looke Luke, 19, 8, in this kinde sinned Ananias and Saphira, with-holding part of the dedicate thing. Act, 5.

2 The labourers wages to him when hee hath earned it. James, 5, 4.

3 The payne, or gage of the poore. Deut, 24, 12. of this kind.

kind is any thing that is committed to vs of trust to be restored, as fruite of the vineyard, Math, 21, 41, and Exod, 22, 7.

4 A thing found, Deut, 22, 1. But what if I know not, the true owner? the safest is to giue it to the poore, except the law of the country doe otherwise appoint.

2 We must not take other folkes goods, yea all bribes taken, are condemned.

3 VVee must not so much as desire other mens goods, 1, Tim, 6, 8, 9.

Neither in bare desire, nor any other practises.

Desire is in longing and wishing, by thoughts & words, as to say, I would I had so much of the King of Spaynes gold, &c.

Practises are infinite, out of bargaining in bargaining.

1 All conny-catching is condemned whatsoeuer: 2 All Vsurers practises.

3 All gaming to winne by. 4 All hurtfull and cosening artes, of fortune-telling, casting natiuities, telling of things lost, &c. for money.

4 Neuer a trade but hath his mysterie or mischief, whereby it beguileth others.

These all, & other infinite, are condemned, though they doe not succede.

4 Wee must not impaire any of our neighbours goods. Exod, 21, 34, Exodus, 22, 24, 25, 26. Dauids hart smit him when hee had cut off the lappet of Saules garment, though himselfe was neuer the better for it. Thus did Absolon wrong Ioab in setting his corne on fire, not to benefitt himselfe. 2, Sam, 14, 30.

5 All that wee can, wee must increase and maintaine the goods of other. Philip, 2, 4.

Thus much for other folkes commodities. For our owne some duties conserne vs.

Quest. May one be a thiefe in his owne?

Answer. Yea in such things as he thinketh his owne. We haue nothing ours, we are but Gods stewards and baylieffes, we must be accountant vnto him: so as if we doe o-

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therwise then he will haue vs, we embezell and steale.

God will haue vs not to liue idle, but in the sweat of our browes. Looke 2, Thess: 3, 10, 11, 12. Bewee of what estate and condition soeuer, prince, people, one or other. To this end must wee haue an honest and lawfull calling, which God must like.

Calling is a way to liue by. Honest it is when none can iustly speake euill of it. Lawfull, when according to the lawes of our Country.

God liketh it, 1 when it serueth to some good, personall or publike, worldly or heavenly.

This good is for necessitie, or delight.

Necessitie is that which the person or state cannot want for the beeing thereof, as the word of GOD for the soule, meate, drinke, and apparrell for the body, &c, and heere the more necessary, for the more in the same kinde a thing is, the kind of life that dealeth therein is the better.

Delight is for the more comfortable being of a person or state, and must be alwaies without sin, to duties of honesty, as musicke, and such like: besides, it must be alwaies seasonable, and moderate.

2 When he that is in it, dischargeth the duties of that calling as he should.

First in paines taking or sweat, rustically, politically, ecclesiastically.

Secondly, in fidelitie, which hath, 1 diligence. Diligence hath earnest beniding of the mind to doe the thing well, and frequenting oftentimes so to doe.

2 Sinceritie, while one doth it from the hart: 3 constancie with continuance, and not giuing over.

2 Besides paines taking, GOD will haue vs thrifitie, and good husbands, not to spend more then neede.

3 He will haue vs to be contented with that which vvee haue.

Quest. May not one desire to be rich, and to better his estate. Aun. No. He must follow the duties of his calling, leaue the successe to God.

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4. We must freely lend as we are able. 5. We must give as we are able, cheerefully.

But what if one take from me that which is mine? May I not recouer it? Yes. But not by force, but by lawe: and not by lawe, 1 if the matter be a trifle, which shall not impair your estate beeing forborne: 2 vnlesse you haue tried other meanes first: 3 if it should be to the discredit of your profession: 4 if you doe it with breach of charitie.

Commaundement. 9.

Thus much for duties about goods, now follow such as are for truth and good name.

Thou shalt not beare false witnesse against thy neighbour.

But some man may doubt, whether truth & good name should be lesse then goods, because they are set after them? They are not, but are far to be preferred before them, and yet heere set after, for that goods are necessary for life, truth and good name for good and comfortable life: and therefore onely in that respect set behind.

In this commaundement, beside the person, wee must consider the thing, which is, *bearing false witness against ones neighbour*. This doth forbid. The thing forbidden, is *false witness bearing*, the party against whom is *our neighbour*. A party whom you haue need of, or may vse, or who may vse and haue neede of you.

Our English is, that *we must not beare false witness against such a one*, as though onely hurt to our neighbour heereby were forbidden: in Hebrew it is *Beib*, which the learned know may be read as well *toward*, or *concerning*, about or *touching*, &c. So as that not onely hurt is forbidden, but anie falshood any way of, or to our neighbour.

This which is translated *bearing*, is in Hebrew, *shalt not answer*, that is, shalt not say, or cause to be said.

So is answering in scriptures put for speaking, as Math. 21, 25. So Prou. 15, 1, A soft answer, is a soft speech.

False, in the Hebrew is of falshood, implying that the party meaneth falsely.

Witness, any shewing of any thing, as Ioh, 1, 7. 1. Cor. 15, 15.

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This is said to be false when it sheweth otherwise then the thing is, in whole or part.

This witnesse is toward things, or persons, & so it is false generally, specially.

Generally it is false, when it witnesseth otherwise then the thing is.

Specially it is false, when it witnesseth otherwise then the person is.

Heere therefore is commanded: 1 loue of truth, which by the light of nature the heathen could acknowledge.

Truth is, shewing a thing as it is. Truth is assertoric, or promissorie.

Assertoric, of a thing present or past: promissory, of a thing to come.

Promise must be voluntary: 2 of a thing lawful: 3 in the promisers power: 4 till it be vpon iust occasion altered.

And this is required, Ephe, 4, 25, performed, Psalme, 15, and Psalme, 101.

It appeareth publicquely, priuately.

It must wholly be told when iust occasion requireth, otherwise not.

Not to tell the truth when one is called (though hee say no falshood) is to offend.

Truth beeing commaunded, the contrary, to wit, lying, is forbidden, as Ephe, 4, 25, Hosea, 4, 2.

In a lie, is: 1 falshood, 2 knowledge in the speaker or vtterer, that it is false which is shewed.

Some say it is one thing to lye, and another to tell a lye. Tell a lie he doth, which telleth a falshood when he thinketh it is true.

Lying, is when one knoweth it false, and yet telleth it.

3 Purpose to deceiue. Wherefore parables, tales, as Esopables, hyperbolæ, ironies, &c. are no lyes.

Euery kind of ly is forbidden: 1 hurtfull, which is against the good of any, in solemne iudgement, or otherwise, by flatterie, foolish speaking, writing.

2 Merry, which is but in iest and sport.

3 Offici-

3 Officious, which some call a good lie, when it is for some bodies benefit, without any bodies hurt. Euen this is condemned: Psal, 5, 6. Iob, 13, 7. Rom, 3, 7.

It may be said that Abraham, Gene, 20, 2, Isaac, Gen, 26, 7. the Midwives, Exod, 1, 19. Rahab, Ioshua 2, 4, & others did lye.

: Answ. They might sin, we must not looke what they did, but how well, and vppon what warrant I take it, it was these worthy personages fault that they so shifted for themselves.

: But what may wee thinke of stratagemes and deuises in war to beguile an enemy?

: Answ. They are lawfull, so be they be not by forsworne espials, without lying. From an enemy in war, men looke for the worst, and all meanes of weakening force and craft are vsed. Nay God himselfe in the scriptures, teacheth to vse such deuises.

Wee haue the more neede to strue against lying in our selues, for that we haue many prouocations thereunto. Our owne 1 lightnesse, and corruption: 2 too much respect of other: 3 our owne pleasure and commoditie: 4 want of zeale for the glorie of God.

We may be discouraged from lying, if wee consider that wee ought to be earnest for Gods glory, with the desire wherof, lying will not stand. Ioshua, 7, 19. If we think of the danger by lying. He that will lye, will easily forswear. Lying ouerturneth all humane societie, in that one cannot tell whom to trust. Marke likewise howe God punished lying in Ananias and Saphira, Acts 5, 3, 4, 5, and Simon Magus, Gehesai, 2, Kings, 5, 25, 27. &c. Lying is of the deuill.

Thus much for false witnesse against the thing: against the person followeth, which is, against the good report of a partie.

In regard of witnesse touching a partie, we may consider our selues and others, for getting good name, and for keeping of it. And first for our selues & others ioyntly. What a treasure a good name is indeede aboue all outward things, may

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may appeare. Eccle. 7.3, Pro. 22, 1. whereby is declared that a good name is precious, of worth in it selfe, and profitable and of vse: it is profitable now and after, like sweete perfumes, presently refreshing, preserving against afterward. Now wee are commaunded to procure things of good report, and for that who hath an euill name, is halfe hanged, & will hardly euer recouer a good name againe. So as that he is dissolute, who careth not what others thinke of him.

Besides, a good name is of great force to make our duties better accepted of others, & to draw others more to Christ.

And as the parties place is greater: so more care is to be had, for and of a Magistrate and Minister.

But first of all, we must consider what good name is, that we may know the better how to procure it.

Good name is the witnesse of such as can well iudge of the gifts of God in one.

Well said Aristotle, that honour was rather in the partie who honoureth, then in the partie who is honoured.

Parties who will witnesse, are the world, the godly, God himselfe, a mans owne conscience: will I say; not that all are competent witnesses, especially the world, in so much as Christ denounceth wee to such, whom all prayse, that is, the common worldlings, Luke, 6, 26. Christ sheweth, that it is impossible to beleeue for them who receiue honor one of another. Ioh, 5, 44, beeing of the comon sort. So as that we are not to depend vpon the common voice.

But must a man therefore neglect witnesse from euil men?

Aunsw. No. For Paule requireth witnesse for them who are without, 1, Tim, 3, 6, 2, Cor, 4, 2.

Our chiefe care must be, that we giue them no iust cause to speake euill of vs, rather then if they speake without our desert, to be much grieved for it.

We may keepe good report from the wicked, so long as it is for our well-dooing which wee continue in, and if it be witnessed by the godly, and God himselfe, as wel as by these.

The godly who witnes, are such as are effectually called. These can best distinguish the gift and grace of God: good witnesse

witnesse from these is comfortable. Every one best iudgeth the things he knoweth.

Neuerthelesse, sometimes brothers will dissent, as Paule and Barnabas, Hieronimus and Augustine, this will sometimes exercise one.

God & a mans owne conscience remaine, in whose witnesse for good, wee may more reioyce, then in all other besides.

The things for which one hath good fame, are the gifts and graces of God, so as that all faults and sinnes are to be remooued. It is disgrace to be prayesed for a sin.

Good fame nowe thus set out, or as Iohn setteth it out, Epistle 3, verse 3, 6, the witnes of the brethren to the truth, and loue in the party, must we our selues, for our selues first seeke,

1 Rather dooing the things which may deserue good fame, then seeking good fame barely for it selfe.

2 Neuer seeking fame but for the glory of God, & greater good of others, to whom thereby our gifts may be the more welcome and profitable.

3 Though wee want good fame frō men, alwaies to haue good witnesse from God, and our owne hart. This when we be dead, shall be our credit.

Well then, wee may get good fame: If wee be iust. The memoriall of the iust shall be blessed. Prou, 10, 7.

And: 1 heere wee must take heede of secret sinnes, for which sometimes it pleaseth God to correct vs by suspicions that goe of vs, which hinder our good name. A man must take heede of small sinnes, they will be increased if once they be spoken of, and once spoken of, they will stick long, occasions must be auoyded. Hee that will doe no ill, must doe nothing that belongeth thereto. The world is giuen to make the worst of any thing in another.

2 If we be carefull to preserue other mens good name, others will preserue ours.

3 Doe well, and seeke not good fame, you shall finde it sooner, it is like your shadow, the more you run after it, the

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lesse you catch it.

But what if dooing my best , I cannot get a good word ?

Aun. Examine your selfe whether you haue not some sin vppon you, open or secret : if you find you haue, seeke forgiveness thereof, amend your fault, looke to your selfe for afterward.

If vppon due examining you can find none , know that God is trying whether you will cleaue vnto him , without good report, yea or no, and thinke that God thus, may correct some former sinne in you, or make you wary that you comit none afterward. One keepeth good report by the same meanes he getteth it.

This is for our selues. For others we get good report, 1 if we make them good.

2 If wee take heede of such things as lessen good report, deeds are infinite, so are sayings, as bewraying of secrets, infirmities, scoffes, whisperings, backbiting, bitterness, deprauing thoughts, as enuie, suspicions, taking things in euill part, inuening euill things, dissembling, or neglect of the gifts of God in others.

3 In excusing them who are absent , so farre as wee may with good conscience.

4 In interpreting reports of others to the best , burying some, aduertising the partie of whom they are thereof, that he may looke to himselfe.

5 Hoping well of such as haue sinned , and are nowe turned and conuerted.

We keepe their good report by the same meanes.

Commaundement. 10.

Hetherto haue beene the commaundements for duties of act and practise : now folow for motion and first thought, and that in the tenth and last of all.

Thou shalt not couet thy neighbours house, &c.

Why, but doe not the former commaundements intend thoughts and stirrings? Aun. Yes, but heere of purpose God doth in speciall giue order for them , that wee should not pretend any ignorance, as our corrupt nature easilie would

would. Againe, it may be doubted, whether heere be two commaundements, or no, for that the verbe *conet* is twife repeated. It is but one onely, as Paule sheweth, Rom, 7, 7.

In this commaundement as before, is person, thing.

Thing forbidden, is the *coneting* of that which is an *others*, where the kinde of thing forbidden is to *conet*, the thinges coueted, *house, wife, seruant, &c. of ones neighbour.*

Coneting, or desiring, is naturall, or not naturall. Naturall I call that which was in pure nature, as of meat and drinke for preservation of nature, &c. this is not forbidden.

Not naturall, is that which though it arise from vs, yet was not in pure nature, which is not simply forbidden, if it bee with condition of my neighbours liking, as if I will to buy his house at his owne reasonable price.

Againe, couetings or desirings are diuerse, according to the occasion whence they arise.

Some are occasioned without vs, by deuils, men, other creatures, whereto vnlesse consent doe come, they are not sin. The deuill tempted Christ, he resisted and: sinned not.

Others are occasioned from the roote of sin in our selues, these though the least, are sinne. These are chiefelic heere meant.

The things, *house, wife, man seruant, maide seruant, &c.* signifie all other things whatsoeuer of our neighbors, these are named as most visuall and necessarie. Paul setteth it out generally, Rom, 7, 7, whom wee may most safely follow to finde out the meaning of this place, which is to condemne the imagination of the thoughts of mans hart. Gene, 6, 5, & 8, 21, which indeed are so by nature in all men & women. Neither is that speech more then plainly true, Gene, 6, 5, as may appeare, for that the like is repeated after the flood. Gene, 8, 21. and is also repeated by Paule, Rom, 7, 7. And though Noah be called iust, it was not for that he was so of himselfe, but by Gods speciall grace in forgiving his sin.

This imagination is the first corrupt naturall motion of the vnderstanding, and the will.

It is in vs before and after Baptisme, and is likewise sin:

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before Baptisme it is called originall, after Baptisme, some Diuines call it concupiscence.

This certainly after Baptisme is, as the Romanists doe not denie. 1 This is sinne, which most specially is noted in this commaundement.

Paule calleth this sin, Rom 7, 8, 9, so as one would maruaile why the Counsell of Trent should saie that it hath not the proper nature of sin, as it doth.

2 Besides, it lusteth against the Spirit.

3 It is breach of the law, for by it one cannot loue God with all his hart, &c.

But it is saide out of Iames, 1, 15, that lust when it hath conceiued bringeth forth sin, and sinne when it is finished, bringeth forth death: as if concupiscence did not bring death, and so were no sin.

Aunsw. That Iames meaneth actuall sinne by the word sin. Concupiscence indeede is not actuall sin, yet is it sin, for it is originall. Besides, Iames sheweth, verse 14, that when a man is tempted, hee is drawne away by his owne concupiscence. That drawing away, is from Gods law, and is a sin; so as concupiscence is a sin. Wherefore Iames especially willethe to take heed of concupiscence, because it draweth away, and bringeth out actuall sin.

Now this cursed mother concupiscence with her brood is forbidden. These are,

1 Thoughtes of things which should not be. So as thought is not free by Gods lawe; thought it may seeme to be by mans law. Thoughts ought to be ordered well, else they will rise from any thing.

Bernard compareth things to a Mill, which presently as meale, grind forth thoughts.

2 Dreames arising from concupiscence.

3 Sinnes of ignorance.

4 Vaine wishes without deliberation. Infinite such like.

Hetherto the wordes and meaning of the tenne Commaundements, and morall law.

FINIS.



AN EXPOSITION vpon the Lords Supper.

(* * *)

1. Corin. 11. 23. and so forth.

AS the whole Epistle, so is this chapter correctiue, that is, to redresse disorders crept into the Church of Corinth. Whereof two are mentioned heere, the one touching theyr habit and attire in prophecying and praying, the other about the Lords supper: the which is set downe from the 17. verse to the end of the chapter. Wherein are two things shewed, one what the fault of the Corinthians was, from the 17. verse to the 23. the other what the truth is, touching the supper of Christ, from the 23. verse to the end of the chapter.

This which sheweth the truth to be had and held, setteth downe the first appointing and ordayning heereof, to the 28 verse, then the right vsing and communicating thereof.

The first appointing is taught, by the Author and ordainer of this dutie, by the time, and the partes, and the vse or end.

The Author is the Lord, that is Christ, yea the Father, and the holy Ghost, that is the whole Trinitie. For none hath power to ordaine any thing to bind all Churches, and to continue for euer, to assure euerlasting saluation as sacraments doe, but onely the Lord.

Que. But Paule heere saith, that hee deliuered this vnto them.

Aunswer. No further then he receiued from the Lord, euen that for matter and manner which hee had from him. And if we compare this place with the Euangelists, we shall see that Paule word for word hath set it downe as they did. Wherefore,

A.

I It

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1 It is not onely dangerous, but not lawfull to adde or take from the sacrament, otherwise then at the first was necessary for the same.

Quest. Dost one celebrating the supper in the morning with men and women, more then twelue, &c. agree with Christes first institution?

Aun. Yea, but this must be remembred. Some things are of the nature and beeing of a sacrament, whereto nothing must be put in that meaning, or taken from: other things are but accessory and besides, in regard of time, place, persons. So were sundry things in the Passouer, & in the Lords first supper, which though they be now altered, doe not shew that wee breake Christes first appointment. Such are the time, the place, the number of persons, the bread vnableened, and others of that kind.

The time when this was ordained, is the night, in which Christ was betrayed. Not onely to shew the abolishing of the Passeouer, but withall to declare the loue of Christ to his Church, who immediatly before his bitter suffering, had such care of his, as also to make all thinke the more of this sacrament, as beeing Christ his farewell token, as a pledge of his wonderfull kindnesse.

The parts and whole sacrament follow. The which before we can well vnderstand, somewhat must be knowne; as to make a more easie passage heereunto.

1. Of all mankind some onely are saued, that is, liue here in the fauour of God, and shall fully enioy it afterward.

2. Whosoever are saued, are so by Gods mercifull agreement with them in Christ, and for his sake. So Ieremie 3 1, and Ephe. 2, 12.

3. Gods agreement, is his covenant and compact with his to saue them.

4. Those who are in Gods covenant and agreement, are at one time or other called; that is, acquainted heere with.

5. Those who are called, haue this agreement and covenant betweene God and them made knowne & assured.

6 It is made knowne that there is such an one in generally
by

by the preaching of the word.

7 It is assured sometime by the Spirit alone, sometimes also by outward other meanes.

8 By the Spirit, when the third person in Trinitie, other meanes not being to be had, perswadeth a partie, that he is in the agreement or covenant of God.

9 By other meanes, when with the Spirit, some outward things are vsed to assure in particuler, and more evidently euen to sence.

10 These meanes are by learned Writers in the Church, called Sacraments. This word, though it be not in the Scripture thus taken, yet is the meaning of it.

11 A sacrament is an ordinance of God, in the right vse whereof the partaker hath assurance, of his being in Gods couenaunt of grace. In the due receiuing, I say, not otherwise.

12 Every sacrament sheweth to sence one thing, and signifieth and meaneth another. In circumcision, the cutting away of the flesh, signifieth the cutting off of sinne, in the Passeouer the Lambe, Christ: the water of Baptisme, Christes blood, and the worke of the holy Ghost: &c.

13 Every sacrament hath bare things or elements (as they call them) and actions or ceremonies.

14 Thing or element is a single creature, as of vvater, bread, wine, &c.

15 Action is some practise thereabouts, as sprinkling, breaking, pouring out, delibering, taking, eating, drinking, &c.

16 The chiefe thing signified in every sacrament, is Christ, God, and man, with all his merites, hauing fullie wrought the recouery to saluation, of every due receiuer of the Sacrament.

17 The actions of the Minister, shewing vnto the partaker gods actions are of the Partaker, shewing to God & the church the partakers actions.

18 The thing signifying, and thing signified, are in some

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sort ioyned together, not euery way.

19 They are not together in the same place, not both giuen by one partie, not giuen at one time, not to one part, not in one manner. For the bread, water, or wine is heere : Christ his body is in heauen. The Minister giueth the bread : GOD Christ his bodie. The bread may be giuen now : Christs body after. The bread is giuen to the hand & mouth : Christ his body to the soule and faith. The bread is giuen after an ordinary manner : Christs body otherwise, for our soules by fayth mount vp to heauen, and lay hold of it there.

20 They are together, 1 In the right vse, that is, the partie dylie partaking hath both. 2 As a signe and the thing signified are together : for as the signe maketh the thing signified to be remembred, so doe the outward things cause the other to be thought of. 3 As a promise to be performed vpon condition, if the condition be kept on the one, the promise is on the other ; so if wee keepe the conditions of the sacraments, the things signified by them are likewise.

21 Sacraments are Iewish, Christian. Iewish among the Iewes till Christes death : Christian ordained by Christ, to continue among the Christians to the end of the world.

22 Christes sacraments are two } Baptisme.

The Lords supper.

23 Baptisme is a sacrament Christian, assuring the first receiuing into, and beeing in the couenant of grace.

The Lords supper is a Christian sacrament, assuring continuance, & maintenance in the couenant of grace, the doctrine whereof is set downe 1. Cor. 11. as before. The parts whereof are two, one concerning the bread, the other concerning the cup.

The bread is taken, and after thanksgiuing broken, with saying, *Take, eat, this is my body. &c.*

This bread, though now vbleauened by occasion of the Pascheouer, was the vsuall bread they were wont the to haue,
such,

such as ours in the sacrament should be, not wafers, not unleavened bread.

By this bread was and is signified Christ. First his person God and man, performing all things for our saluation. Secondly his offices of King, Prophet, Priest. Thirdly, his deserts in his liuing and dying, doing and suffering for our iustification, sanctification, redemption; and whatsoever else for our euerlasting happines.

It pleased Christ to vse bread to signifie this.

1. That because that bread is a chiefe maintainer of naturall strength euen alone, so we should know Christ is for our heavenly life, that if we haue nothing but him, we may make good shift.

2. That as bread is vsuall and daily, so should Christ be vnto vs.

3. That as bread is parable and at hand, so wee should know God is as ready alwayes, and offereth himselfe to them who seeke him.

4. To put vs in minde, that as his naturall body is one, so we his mysticall should be. 1. Cor. 10.

This bread Christ tooke, according as the ceremonie at the Passecouer was.

This taking of the bread was into the hands: and in the first institution it was taken by Christ, as the good-man of the house vsed at the Passecouer, shewing the duty of all Ministers to succcede.

This taking must be considered as of the } bread.
 } thing signified.

Of the bread, shewing first the seperation of it from a common vse, now it is foode for the soule, so is Christ set apart from common men. Iohn 17.

Christ doth it first, to shew that himselfe willingly giueth himselfe for his Church, which serueth to strengthen our faith and perswasion in his loue to vs.

The Minister doth it as to represent God the fathers action, giuing his sonne likewise to that end. So as that the

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whole Trinity sealeth these things vnto vs.

A second action followeth, giuing thanks, Matthew and Mark haue, blessing, all is one.

This was also according to the ceremonie in the Passeouer, in the name of the assembly.

Giuing thanks & blessing may haue two meanings, first as to God, so are they all one, secondly ouer the creature of bread, is all one. So that heere

1 Is shewed, that the outward creature is reuerently to be vsed; with calling vpon the name of God, in crauing assistance to vse this holy ordinance as we should.

2 That we should praise God, as for all fauours in general, so for our redemption by Christ, and assuring vs thereof by this Sacrament.

He brake according to the ceremonie at the Passouer.

1 To deuide it. 2. To represent Christes sufferings.

3 Whole bread is not to be deliuered.

4 Bread must be broken to be deuided among sundry; not as with the Papists, who breake, but doe not distribute alwayes.

5 We must neuer be present at this ceremonie, but call to minde Christes torments for vs.

6 If Christ were tormented for vs, we must be grieved for our selues, for this setued the sowre hearbs at the Passouer, in these was Iudas sop dipped.

Matthew hath, that Christ gaue to his Disciples, and did not offer to God. Indeepe some writers call this a sacrifice: not properly, 1 but a memorie of Christes sacrifice, 2 wherein wee sacrifice our selues to God. 3 Giue almes to the poore, which is a kind of sacrifice. And said, that is, aloud and plainly that all might vnderstand.

All comming to this Sacrament, must haue knowledge of the word and this sacrament.

The Minister must not mumble as among the Papists.

In the speeches of Christ following in 4 branches, wee may mark a commaundement, a promise, a duty of there-couer.

Take,

Take, not onely into your mouthes, but into your hands, representing the soule and faith: *Yee*, euery of yee, euen at this instant.

A meruailous strength to faith.

This we are commaunded to doe. I promise that vnto you which I commaund and you doe.

The Minister in Gods place putteth vs in minde of particular faith.

The receauer professeth faith, and that particuler, euen now quickned at this sacrament.

Eate, that is, deuide by chewing and preparing to concoction.

1 We must not referue the bread.

2 Wee must haue some strength of faith, as it were to chew the cud.

3 We must be able to distinguish things in Christ.

4 Christ must be mystically incorporate vnto vs.

This, not the shewes which cannot be deuided.

Not in diuisionem vagam, *hoc* doth determine.

Not that which is with or vnder the bread. Christ is present but in the right vse, these words are in the beginning.

This, that is, this very bread.

Is, not properly, no more then the cup is the new testament. Else Christ should haue eaten himselfe. 2 His body should be baked, not by transubstantiation. Transubstantiation hath no ground in scriptures.

There was none at the first supper, for then Christes body was seene. It is no otherwise heere then in Baptisme. Paul calleth it bread: If it should be transubstantiate, there should be no signe. Accidences should nourish, should be without subiects.

Not by consubstantiation. 1 Christ sate visible at the first, 2 He is now in heauen: If thus, his body should not haue *partem extra partem*, one part out of another.

Is, in the due vse, is to faith: Thus the word (*is*) in sacramentall speeches is for, signifieth Gen. 17. &c.

My body, (synecd: I take it) my selfe with all that is mine.

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or belonging to my person, office, or merits as before.

Which is broken for you, that is, which shortly shall be crucified for you. Luke hath it, which is giuen for you, that is, straight-way shall be giuen to death for you.

This doe in remembrance of me. Where is a duty commaunded, and the manner how. The duty is, *doe this*, not that heere the Apostles were made Priests, but that Christians are commaunded to practise this dutie.

1 So as that it is not in their choise to doe it or no, if they be not fit, they must presently make themselues fit.

2 Christians must often doe it. Indeeed there is no set time, but the oftener the better, so that due reuerence and regard be had thereof and therein.

3 It must be doone alwaies according to the first institution. The manner is, in remembrance of Christ.

Christ signifieth as before in the word body, and before that bread.

Remembrance is a word offence, and signifieth calling to mind, or keeping in mind, in the English. The Greeke signifieth calling to mind, such words as these of sense, doe signifie besides, actions and affections. So as that heereby are wee put in minde.

1 That we are by nature forgetfull of Christ, and his merits, and our owne duties.

2 That we should know Christ. 3 Loue him. 4. Beleeue in him. Hetherto the first part of this sacrament, now followeth the other concerning the wine,

Where we must consider againe, the $\left\{ \begin{array}{l} \text{element.} \\ \text{actions.} \end{array} \right.$

The element is wine, the actions as before.

Marke first that God vseth two signes in this sacrament, because he would the more strengthen our faith, and seeke all in Christ.

So as that no man may keepe either from any communicant, and every communicant is to desire both.

his cup, that is, this wine. Wine was theyr most generous

rous drinke.

It is likely that it was mingled with water in those hote countries. We must vse wine, not mingle it with water, it is not our vsuall drinke, as it was theirs.

The thing signified is Christes blood.

It, that is, signifieth. There seemeth not to be the same manner in Paule and Matthew for the words following.

Paule saith, *this cup is the new Testament in my blood*, that is, this wine is my blood, which confirmeth and ratifieth the new testament, and that it belongeth vnto you.

Matthew hath, *This is my blood of the newe Testament*, to the same sence. So that the thing signified is the blood of Christ, and by vvine,

1 To teach that we must haue some sweet feeling of Christ. 2 And that it is he who cheareth our harts.

Now this his blood is shed and poured out for vs, whereby is signified his death and merits for vs.

Note by the way the leprosie of sin, which could not be cured, but by the blood of God.

Testament in effect heere is the same with couenant, saue that testament or will implieth death. And is nothing, but Gods agreement with mankind for their saluation.

This to continue and be effectuell, is but one. And is the pleasure of God to saue men for Christes sake, and according to diuers cōsiderations is old, till Christ, for the lewes, in ceremonies, and to vanish:

New, not but that it was heeretofore, but was by Christ so cleerely published as it seemed new. 2 Shall not decay. 3 Renueth vs more and more. The benefits of this Jeremy setteth out 3 1 chap: and are the same we haue heard of before in Christ. All which, this wine is giuen as a seale to cōfirme, that they belong to the due receiuer.

This must wee drinke as eate the former, by commaundement in remembrance.

Matthew hath, *drinke yee all*, as if our Lord would preuent the corruption in the Church of Rome.

Obiect. Luke maketh mention of two cups. 22, 17, 20.

B.

How

An exposition vppon

How will both stand?

Aun: The former was of the Pasceouer, the latter vvas onely of the Lords supper.

Thus much of the parts, the vse followeth in the 26. which is easily vnderstood by that which went before.

Hetherto hath beene the doctrine of the institution, now followeth that which is for the meete partaking thereof, from the beginning of verse 27. to the end of the chapter.

In which is declared the necessitie of meete partaking, & the manner how.

The necessitie is verse 27, and is from the danger of vn-meete or vnwoorthy receiuing, for none can receiue but worthily, or vnworthily.

The danger is that the vnwoorthy receiuer shall be guiltie of the body and blood of the Lord: Where first wee must know what it is vnworthily to receiue, then what it is to be guilty of the body and blood of the Lord.

Worthy or vnwoorthy, is } Quantities.
with comparifon or re- }
spect, & that betweene } Qualities.

Worth in quantitie, is equalitie, as a peny for a peny: worth in quality is likenesse, or comming neere.

This vnwoorthy is meant of quantity, but quality.

Vnwoorthy is not contrary or beside the excellencie of the mysterie, or not in euery point not according to the dutie of the receiuer.

For then none should receiue worthily, as not beeing able to doe as they ought.

But vnwoorthy is vnmeetly, or vnlikely, so Math. 3. And the Ruler of the Synagogue thought himselfe not worthy, that is, not meete. &c.

This vnwoorthy must be iudged according to Christes institution of this sacrament: so as that if wee vse it otherwise then he appointed we should vse it, it is vnwoorthy.

To be guiltie of the body and blood of Christ, is to sinne against the body and blood of Christ, that is against Christ himselfe, and to be subiect to the punishments therefore, so Math,

Math, 5, 21, 22. Iames, 2, 10.

The fault is most grieuous, beeing against God, offering vs the blood of his couenaunt. Heb. 10, 28, 29. The wishing whereof to themselves, what hath it brought but notorious, and extreame misery?

But some may say, how may this be, seeing Christ his bodie is not there really?

Aun. It is sufficient that his ordinances are abused, and those holy signes which he ordained, so despighted.

So the reproch done to Princes pictures, armes, Letters, Embassadours, redoundeth to the Prince. Wee our selues so interpret things done toward our selues.

None can from hence therefore gather, that wicked or worldly men, doe eate the body of Christ. They may eate (as S. Augustine saith) the bread of the Lord, they cannot eate, the bread the Lord, who to all receiuers is life.

Thus much for the necessity of meete partaking, nowe followeth the manner how, and that from the 28 verse on, the which first is shortly named, after is further enlarged.

It is shortly named, verse 28, and is said to be examination. The which we may consider by the properties of it, & by the nature and parts.

The properties are first the necessitie, second, the generalitie, third, integritie, the speciall parties whō it most chiefly concerneth.

The necessitie appeareth by therefore, the commaundement, so as that otherwise they ought not to partake, neither can they please God, or haue comfort in theyr hearts. And indeede if men consider the greatnes of the mysterie, search and tryall cannot be but most necessary.

Men must take heede that custome doe not take away care, we must doe it for conscience.

The generalitie is in the word *man*, which signifieth male or female, old or young, of any degree. So that none to be admitted must be accepted, nor any to be accepted not examined.

So is man taken, Iohn 3, 27. Iohn 5, 7. Iohn 7, 46.

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The reason of this generalitie is, that Christianitie, and the duties thereof, are as well for one as other. Neither is there any who hath not iust cause to try out himselfe. Well therefore doth our Church appoint the names to bee sent, that helpe may be had. None may be without his garment.

The integritie or vprightnes in this tryall, is implied in the word, examine. Which sheweth an exquisite and most diligent search, as Lapidaries, and Goldsmithes doe, to find out true from counterfeit, good from bad.

Where a man had need of great skill, seeing the thing he seeketh is most excellent, and to be decciued, is great losse. Now this examination must be such, as euer to search till we find our selues in good estate, as they who dig for metals, like the Shunanite to Elisha, so Christ commandeth to seeke.

But some will say, what if I finde not the thinges I looke for?

I aunswer. Presently so set your selfe to seeke as you giue not ouer till you find. The things you looke for, are of meere necessity to euerlasting saluation: and that not onely at the Sacrament, but all times before, and afterward.

Therefore in this case must we doe as they who are sick, hungry, for phisicke and meate, not differing, and it is a manifest euill signe not to be earnest this way.

The persons whom this examination concerneth, is euery man and party toward himselfe.

Not but that others, who haue charge of others, must endeavour. as Exod. 12, 26, 27. Deut. 6, 7, Gene. 18, 19.

But that though they should faile, yet euery party, must be able, willing, and practising to examine themselues.

No man can do this but he must 1 Take some time for it. 2 Remember in the dooing of it, hee hath to doe with God, who seeth to the ground of the hart. 3 Had neede of some instruction, and exercise before. 4 Must doe it as at other times, so specially renew the dooing heereof at euerie time of administering the Sacrament. 5 That which he now endeaoureth to find, he must haue for euer after.

Hether-

Hetherto haue been the properties of examination, now follow the nature and parts thereof.

Examination is an exercise of godlinesse, whereby a man descendeth into himselfe, bethinking what hee ought to haue, neuer giuing ouer till he haue such graces, as whereby he may partake the sacrament of the body & blood of our Lord worthily.

This exercise is many wheres commended in scriptures. 2. Cor. 13. the neglect blamed. No man considereth what haue I done. Looke Haggeus.

It calleth a man home to himselfe. Psalm, 4, 4. Zephah 2, 1. Will not let a man be more busie then needes, with others.

Becing bethinking, it must be with deliberation.

The things which examination looketh for, must be according to the particuler intent in examination, as if I examine whether I haue thinges to make mee fit to heare the word, I looke one way, if to make prayers, I looke another way: so if for the Sacrament, there is a speciall course for that likewise to be taken.

Now the things which examination for this Sacrament must looke after, may be considered in their number, quality, and measure.

The number we will not stand precisely vppon, foure is the smallest. The first is knowledge. This is the perceiuing of the meaning of truth necessarie to saluation.

Which must be as of truth in generall, 1 That there is one God, three persons.

2 That man was created at the first to the image of God.

3 That man fell, and plunged himselfe and his posteritie into misery, from whence by nothing in himselfe or others he can get out.

4 That there is no way to be recovered from hence, but onely by Christ, according to the articles in the Creede.

5 That then hee know what faith is, and how that onely by that, Christ is apprehended.

6 That faith is neuer sufficient if it be without repētaunce.

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7 That repentance alwaies cleaueth to Gods ordinances and commaundements.

So also in speciall touching the doctrine of the Sacraments, and this in particular.

The second is a mans owne sinnes, which hath as farre as one can indeauour, 1 The finding out of the number and grieuousnes.

2 The acknowledging of them to God & others, against whom they haue been.

3 The beeing truly sory for them.

4 The desiring of forgiuenesse for them.

The best way to find out, is to lay the law & word of God rightly vnderstood to our harts, and bethinke of our particular practises.

The third is faith of saluation, which is a perswasion by the holy Ghost, that the doctrine of saluation by Christ, belongeth vnto the partie.

The fourth is repentance, or amendement of life, which must be 1 Of the whole man. 2 Alwayes. 3 Profiting and going forward. And hath two parts, mortification, viuification.

Mortification is keeping vnder, and weakening of sin.

Viuification is renewing of desires and endeauours to all good things.

This is the number, the qualitie followeth, which is, that there must be 1 Truth of euery of the former.

Which one shall iudge of, if in the presence of God, he can finde these things in himselfe. 2 If they be working.

2 Presentnesse, that euen at the instant the partie can find them in himselfe.

3 Refreshing, that euen by this sacrament he must finde all the former quickned, and renewed.

The measure is last, which is to be wished as great as may be, and must not discourage if it be but little.

The measure of sauing graces, are not in all equall.

The weaker our grace is, the more neede haue we of the stronger meanes.

Compe-

the Lords supper.

7

Competent measure is iudged by an vpright heart to please God in the vse of this ordinance.

So as that no weakenesse or flippes must discourage vs.

2 No crosses. 3 No tentations.

Thus much for the manner how meetly one is to partake, now followeth the further enlarging thereof, and that from repeating this danger of neglect of examination, 29, 30, as also from the fruit of due examination. verse 31.

The danger of neglect is in the punishment } general. 29.
} speciall. 30.

The generall punishment hath the $\left\{ \begin{array}{l} \text{kinde.} \\ \text{cause.} \end{array} \right.$

The kind is that he catcheth *Krima cayton*.

That is, hee so eateth as will occasion *krima*, because the Lords holy ordinance is prophaned, as before in eating vnworthily, and beeing guilty of the body of Chriff.

Krima many translate damnation, meaning as it seemeth eternall, which though euery sinne doth deserue, yet God doth not alwaies inflict, neither is heere (as I take it) meant. For that the Apostle expoundeth himselfe. verse 30. 32.

And for that sundry thus offending, were the children of God, who could not be damned.

I take it therefore to signifie iudgement, as 1 Peter 4. that is, punishment, or correction, as is said, *Correct us in thy iudgement*, &c. in which case Hezekiah prayeth, 2, Chron, 30, 18, 19, 20.

So the meaning is, the parties neglecting shall be subject to punishment, euen vpon the carelesnes or rechelesnesse about this sacrament, and iustly, this beeing an ordinance of God, so full of good for vs.

Now that which is true in the receiuing, is as true in the forbearing, and not endeauouring to receiue worthily, and indeede, in sharper manner. For heere seemeth to be vnderstood punishment indeede, but easier, there a man may iustly feare hell fire.

Confide-

An exposition vpon

Considerations to perswade vs not to contemne this sacrament, I meane for such as profess the same doctrine with vs, and such as neglect when they may conueniently resort thereunto.

1 First it is Gods commaundement. 2 It hath likewise his promise. 3 Is a speciall prop to stay our faith. 4 Bringeth with it Christ and all heavenly treasures. 5 Quicketh a man to all good duties of thankfulness to God, loue to men, &c. 6 Was very often in the primatiue Church.

Considerations to make vs resort vnto it, with due consideration. Where first we might bewaile, that it is of all so slightly regarded.

1 There are many things to be done which require studie.

2 The Iewes taught one another to keepe the Pascheouer.

3 It is a dutie of greatest consequence almost that can be for a man.

4 No great thing can be well done without good care.

Now no iudgement is expressed, because we might feare all: No time named, that alwaies we should feare them.

The cause is, for that he discerneth not the Lords bodie, that is, that which is his body by his ordinance sacramentally.

The speciall punishment followeth. verse 30. Bodily diseases, and death.

1 Not onely these, but decay in name, goods, friends, estate, &c.

2 Learne when these come, among other things to call to minde slight regard of the Lords supper.

3. All are not sicke or weake, that we might learne to profit one by anothers harmes.

4 Neither must such as feelee no outward crosses, thinke that they are, or shall be free.

The fruite, which due examination bringeth, followeth, verse 31. and is,

1 Freedome from iudgements, which is set downe with the forerunning dutie of iudging our selues, which is so to try out our selues, that we may iudge aright, that wee come
duly,

dulie, and if that we find we haue not so come, to humble our selues, and be reuenged of our selues.

And indeede this freedome is from all plagues, as they come from God angry.

2 And obtayning of all excellent things, for what can a due partaker be said not to haue?

Quest. Are not such as come worthily corrected?

Aun. Yes: but beeing without particuler conscience for some particuler fault, it is no iudgement, but an exercise.

Que. What may we thinke of those that are afflicted in this kinde by God?

Aun. They are chastened, that they should not be cōdemned with the world. Chastising is some-what to the griefe of our nature, proceeding from Gods loue to vs, to make vs the better for afterward.

That it is the griefe of nature. Looke Heb, 12, 11. And necessary it is, that so it should be. It is also moderate. It is likewise with Gods loue: To make vs better.

The vtmost end why God sendeth it, is that we should not be condemned with the world. The world are the vnrepentant men of the world. These shall be condemned.

Condemnation is euerlasting punishment, with the anger of God, and miserie of the partie punished.

FINIS.

C.

THE

THE DOCTRINE OF FAITH.

Romans. 1, 16.

Hitherto haue we heard of preparation to grace and saluation : now followeth to consider how grace, & estate of saluation is wrought in a partie.

All which consideration is in the meanes, or in the gifts of grace.

Meanes I call those which are appointed by GOD, and blessed for the working of grace : gifts, the verie things wherein saluation doth consist.

Now the meanes is the word of grace and saluation, so called, Acts, 13, 26, as the deuill himselfe confessieth. Acts, 16, 17, word of grace, Acts, 14, 3, so Acts, 20, 32, and that because it is the ministry of the Spirit, 2, Cor, 3, 8, that is, which conuertieth the holy Spirit into one, and bringeth all grace.

This word is called by another name, vsually the Gospell, so Acts 20, 24, the Gospell of grace, word of the kingdome.

For the name we heard of it, in the entrance to the Harmony of the Euangelists.

This doctrine is all that truth in the Canonick scriptures, touching saluation by Christ.

A summe and brieft of this doctrine, is that which is commonly called the Apostles Creede. So saith S. Augustine, *Ita verba quod audistis, per diuinas scripturas sparsa sunt. &c.* These wordes which you haue heard, are strawed all ouer the scriptures, but gathered together from thence, least the memorie of forgetfull parties should faile, & that euery man may haue what to say, and hold.

Wereuppon Marcellus in Epiphanius, repeating the Creede, saith he had it out of the diuine Scriptures.

In which sence, S. Augustine calleth it the foundation of the Catholique faith : & S. Ambrose, a key opening all the Scriptures.

In considering of this Creede, it shall be good to know the

the title, and the contents of it.

The title is, *The Apostles Creede*. Wherein is the kinde of the thing, and the parties whose it is said to be.

The kind is, that it is a *Creede*. If we should speake to such as vnderstand Latine, it might not be vsfit to speake of the Latine name, *Symbolum*. But heere it shall not need. Onely I thinke that diuers learned men are deceiued, who thinke that it is called *symbolum*, of part in a shot or reckoning, which diuers make vp. That (I take it) is *symbola* in the feminine gender, not *symbolum*.

This name of *Creede*, in English (I take it) arose frō the abuse of the first word in Latine, *Credo*. Where, on theyr beades they were inioyned to say so many *Auenaries*, *Paternosters*, and *Credos*, wheron this was called *creed*. Which is a Latine word, and doth signifie as much to say, I belieue my creede, that is, that which I doe belieue: whereof vvee shall haue better cause to speake by and by. So then the *creede* is that, which one by direction of the word of God, doth, and ought to belieue.

The parties are the *Apostles*, whose it is said to be. The Apostles are those twelue, sent out by GOD into all the world to preach the Gospell.

Some thinke it is called theirs, as beeing in matter and forme penned by them, by diuine inspiration, after the holy Ghost came vppon them, before they departed from Ierusalem to preach the Gospell. So as some set downe, what euery Apostle did set downe.

This is not so, for then it were Canonickall Scripture, which it is not, for the Romanists themselves graunt it to be but tradition.

Others thinke, that it is said to be the Apostles, as consonant to their doctrine, as an abstract & abridgement thereof. So is it, though this be not all, for I iudge that this name is added, to put a difference betweene other formes of creeds vsed in the church, as the Nicene, *I belieue in one God*, Athanasius, *Whosoener will be saued*. Now for difference, this is called, the *Apostles*, as of their doctrine.

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Now touching this title, some questions may be asked.

1 Que. What authoritie is this Creede of, diuine, or humane? or how bindeth it?

Aun. It is diuine for matter, though not for forme, for the Apostles did not pen it. And therefore so far bindeth, as it is agreeable to the Scriptures. And therefore, when a thing is saide to be as true as the Creede, it is onely for the matter.

2 Que. Whether all things to be knowne, necessarily to saluation, are contained heerein?

Aun. I thinke they may be said to be implied, though not expressed. And if God reueale, and giue meanes of knowledge of no more, these may suffice: otherwise not. Wee must belieue all that God will haue vs.

3 Que. vvhether is it certaine damnation not to beleue euery of these?

Aun. vvee must distinguish betweene articles of the foundation, and others. Articles of the foundation beleued may suffice, when others are not reuealed.

Againe, we must consider for articles or doctrines, not of the foundation, whether they be cleerely reuealed or not, if they be not, they shall not preiudice.

Againe, whether wee erre of simplicitie or wilfulnesse: vvilfull error damneth, simple doth not in things not of the foundation.

Things of the foundation, I call faith and repentance, most necessary.

4 Que. Are we bound to sunder them into twelue?

Aun. No. Remember that as God reuealeth, man must belieue.

This for the title: the contents follow from the beginning to the end.

These contents haue the profession, the assent. Profession, in all to the particle *Amen*. Assent in the word *Amen*.

In the profession, is the manner, and matter.

The manner is, *I beleue*. The matter, the rest.

Wherof before we can as we should speake of any, some generall

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II

generall rules are to be remembered for all.

1 We must build our faith in euery of these points vpon the written word of G O D , not onely the wordes of this Creede, and therefore, Acts, 24, 14, Luke 24, 44, & must vnderstand all according to the scriptures.

2 Euery one must make it for himselfe, Iob, 19, 25, Gala, 2, 20, Iohn, 20, 28.

3 To euery clause, in heart this (*I beleue*) must be adioyned, though it be not expressed in word.

4 Wee must labour more and more to grow in fuller assurance of euery parcell. Mar, 9, 24, Luke 17, 5.

5 Our life must be aunswerable to the profession of faith.

James 2, 18. Therefore faith Irenæus, *to beleue, is to doe as Lib, 4, 14, God will.*

6 Though wee cannot dissolue all doubts, wee must not shrink from the profession. First beleue, after you shall more and more vnderstand. *Faith seeketh*, (saith S. Augustine) *understanding findeth out.* *I ib. 13, de trinitate capit, 2,*

7 The Creede is no prayer.

Hetherto the generall rules, the manner of profession followeth. *I beleue*. Whereof wee may consider severally in it selfe, and ioynly with the matter following. And first wee must consider the groundes of scriptures, whereof in this point to beleue, and personally I beleue, wee may note these heads.

1 Commandements to beleue. Iohn 20, 27.

2 Promises made to beleuers. Mar. 9, 23.

3 Rebuking of vnbeleife. Math, 6, 30, Math, 8, 26, Math, 14, 31.

4 Commendation of parties for their beleife sake. Math, 8, 10, Math, 15, 28.

Whereupon men are often noted by this in the New testament, that they are beleuers.

5 The means appointed by God to worke & increase true faith, the wordes and Sacraments, and euen the vvhole ministerie.

The same meanes are for personalitie, as I may call it.

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First therefore this *I beleue*, is that *I haue beleefe*. Beleefe is sometime put for a thing which I doe beleue, sometimes for a gift, whereby I doe beleue.

For a thing which I doe beleue, as 1, Tim, 1, 19, Jude, 3,

So is it not barely to be taken heere.

For a gift whereby I doe beleue. Mark, 9, 23.

So is it taken heere, and thus doe I say, I beleue, as Philip, 1, 19.

Now for the better vnderstanding of this manner of profession, wee must consider, 1 what parties haue faith: 2 where faith is in such parties as haue it. 3 vvhereabout faith is bestowed, as about her proper matter. 4 vvhat be the parts thereof. 5 vvhat properties it hath. 6 & lastly how it is wrought.

The parties who haue faith, are reasonable: 1 God, who is said to be faithful in keeping his promise. This to beleue, is to beleue a promise.

2 Creatures. 1 Angels: 2 Men. In mankinde infants haue not faith.

So as deuils haue a kind of faith. Neuerthelesse, there is difference of Angels and deuils faith, and mens.

Angels faith is in God the Creator, legall, no other then Adams was. Mens faith must be likewise in the Redeemer. Angels are not properly said to be redeemed, but rather confirmed by Christ, as some Diuines hold.

Deuils faith is onely of the truth and power of God in generall, out of themselves.

For the second point, faith is said to be in the hart. Rom. 10. 9, 10. Acts, 8, 37. Ephe. 3, 17.

Now so is it said to be in the hart, as to be conueied into the whole man, especially into the chiefe powers of the soule.

Whereof the one is the minde, the other is the will. In both which I doe iudge that this faith is. All agree for the minde, some doubt for the will, which may thus be prooued. First, because it is said to be in the hart, which implieth the whole soule.

Secondly,

Secondly, for that faith knitteth to God. Thirdly, sayth and hope differ not (I take it) in place, hope is an affection.

This is most certaine, that euery one who belieueth, must doe it with his hart : Yea, with all his hart.

The proper matter which faith regardeth, is the vvhole word of God, as God reuealeth it. And therefore, before the word was written, sayth was bounde to belieue diuine visions, dreames, and speciall promises of Gods speciall power, whence did arise faith to worke wonders, vvhether there is no such speciall promise, that faith ceaseth.

Since the word is written, it is tied to that in the right meaning of it, and to that onely.

The parts of faith, are knowledge, and application.

For knowledge, the scripture is plentifull.

Whereuppon, faith is sometimes called wisdom, vnderstanding, &c.

This knowledge is perceiuing of that which I doe belieue.

And hath two parts, notice, and assent.

Notice is the perceiuing of the meaning of the thing. Which can neuer heere in this life be full in vs, and is not to be vnderstood, as some precisely speake, of knowing to be by causes.

To this notice is required alwaies : 1 Some direction & warrant of scripture.

2 Meaning of the words, and matter believed.

3 Discerning truth from falsehood. Ioh, 10, 4, 14, 16, 1, Cor, 2, 14, Phil, 1, 10, Heb, 5, 14.

Whereuppon foloweth, a light to try and examine things by.

4 Abilitie to increase therein by the right vse of former knowledge.

5 To be able to teach others that which our selues know.

Assent, is perswasion of the certaintie of the truth of the former euery way, whereof wee haue notice. Iohn, 21, 24, 2, Pet, 1, 16, 17, 2, Tim, 1, 12.

This is called Plerophorie, or full assurance that the con-
tradiction

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tradictory is false, in assurance whereof, a believer wil suffer any thing rather then to deny.

Whereupon faith alwaies striueth against doubting.

Of these two alone, ariseth that which is called historicall faith, that is, a believing of the history of the Bible.

Application is, whereby the believer is perswaded, that the thing believed, belongeth to him, in euery poynt as it is knowne and assented vnto.

This is the hardest intencations, and is most assailed, by the deuill, by the Papists.

First therefore let vs prooue this.

The Papistes so mislike application in faith in generall, as that they denie that application is iustifying faith. *Bel-lar: de iustificat: lib. 1. 30.* In somuch as he sayth, eleuen articles of the Creede, belong onely to credulitie, that is, willingnesse to believe, not to affiance.

Wee prooue it thus: 1 Where particuler mercies are promised, there must be particuler faith.

But to diuers in scriptures are particuler promises, Abraham, Math, 9, 2. Luke, 7, 48, &c, therefore.

They answered to the minor, these parties were extraordinary, and had indeed speciall reuelation.

We answer, that as true as Christes word was to them, so is his Spirit now vnto his children, so as they ought not to distrust it. Neither doth Paule speake, Rom, 8, 38, 39, more of himselfe then of vs.

That Gods Spirit witnesseth with ours, it is euident. Rom. 8, 16. Gala, 4, 6. 2, Cor, 1, 21, 22. Ephe, 1, 13, Ioh, 1, 2, 27.

2 In all faith, there is as it were a syllogisme made; whereof the minor is with application.

3 Particuler persons are rebuked for infidelitie.

4 Practises of particular parties, Thomas, Iohn, 20, 28, Dauid, &c.

The Fathers are large heere. *Qui de Deo non presumpsit veniam, non animaduertit, plus peccato suo posse Dei clementiam.* August: Who soeuer doth not presume of pardon from G O D, doth not consider that the mercy of God can do more then his sin.

Pates

Patet quia non aliter quam Thomas confessus est, cum diceret domine mi, Deus mi, nos quoq, confiteri vult Deus. Cyrillus in 12. Iohn.

It is manifest, because no otherwise then Thomas confessed, when he said, my Lord, my God, God will haue vs also to confesse.

Οὐκ εἶπε τῷ Θεῷ, ἀλλὰ τῷ Θεῷ μὲν ὃ καὶ οἱ περὶ πάντας ποῦσι καὶ κοινὸν ἰσχυρίζονται. Chryso: ad Rom.

He said not to God, but to my God, euen as the Prophets also doe, making him who is common, peculiar vnto themselves.

Qui omnium Deus, meus specialiter. Hieron: who is God of all, mine in speciall.

Tertullianus notat dogmata Christiana fidei Ethnicos appellasse presumptiones. Tertullian noteth, that the heathen termed the positions of Christian beleefe presumptions: as the Papists charge vs.

So therefore is faith with application, as euery branch to saluation hath it.

Heereof are these degrees: 1 Approbation, whereby one is perswaded of the woorth of the doctrine to be believed.

2 Expedition, whereby one desireth it aboue any thing.

3 Apprehension, whereby one hauing once holde of it, will neuer let it goe.

4 Oblectation, whereby one resteth and stayeth himselfe on the thing believed.

5 Expectation, looking for the benefit thereof.

This with the former, is the faith of Gods elect, sometimes by the learned called iustifying, or sauing sayth.

The properties of faith may easily be perceiued, euen by that faith is said to be in the hart.

1 It will professe or confesse it selfe when occasion serueth. Rom: 10, 9, 2, Cor, 4, 13.

We must be ready heereunto.

But heere a question or two may be demanded, 1 Que. How far is a partie bound alwaies to make profession of his faith?

D:

Ans.

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Aun. Profession may be said to be in deed, or words.
In deedes, when wee leade a life according to the doctrine of faith. This kinde of profession must alwaies be, and euerie where.

In word, when wee giue out what we hold and belieue.
And this may be considered in matters that are of the foundation of saluation, or accessary, and not of the foundation.

In such things as are not of the foundation, wee must remember, 1 order, to doe that after things of the foundation: 2 our calling, to deale in such matters, as if we be preachers, 3 to take the fit season for hearers.

For such things as are of the foundation: 1 Wee must neuer deny any of them.

2 When we are called vpon by lawfull authorie, we must professe our faith.

Heere some exception may be, if it be before scoffers, Christ held his peace.

3 VVee must speake so as men may perceiue our meanings, we must not affect doubtfull speeches.

4 Though we be not demaunded, if our silence should be very hurtfull, or our profession profitable, we must make profession.

A second question, whether it be lawfull to compell to make profession?

Aun. Wee must distinguish the parties towards whom compulsion is vsed. For if they be such as neuer had knowledge, nor made profession of the truth, they must not be compelled first, but taught.

Why then are Papists punished? **Aun.** Some are punished for theyr treasons, others for theyr refusing to be taught.

If they haue made profession, and stande not to it, they must be compelled. None must be suffered to professe a false doctrine, vnpunished, or vnnoted.

Two diuers religions, are not to be permitted by one soveraigne authoritie.

How far may a Soueraigne proceede in punishing, for
not

not professing the faith?

Hee must make lawes for the keeping of the Catholique faith, any teaching idolatry wilfully, hee ought to punish with death.

Whether may a Prince suffer the Ambassadour of a forraigne Prince, to vse his conscience?

Aun. I thinke he may, because he hath no authority ouer him, not being his soueraigne: but none of his owne subiects must be permitted to communicate with him in false worship.

2 The second property is, that faith is explicit, not onlie to beleuee as the Church beleueeth, but to say what wee beleuee, why we beleuee, what we meane by that which we say we beleuee.

3 The third, that it is liuely and formed. No true faith is dead. Charity is not the forme of faith.

4 The fourth, it can neuer be lost, if it be rooted, and confirmed.

5 The fift, according to the doctrine it beleueeth, it must be taken diuersly, and therefore it is sometimes to beleuee, sometimes to beleue in.

Faith is wrought effectually by the holy Ghost, instrumentally by the word.

Hetherto haue we spoken of the manner of this profession in generall, and seuerally in it selfe: now followeth that we consider it with application, to euery branch following.

First therefore, as euery one of discretion must beleuee, so must they in God, & so the rest following: secondly from the hart: thirdly, according to diuine truth written. Fourthly, we must know grounds of scripture for euery one, vnderstand the meaning thereof, perceiue the difference, from others, be able to teach them to others, apply them to our selues. Fiftly, professie them in due time, expresse them, & lastly, our faith must be liuely.

And thus much for the manner of profession: the doctrine and matter professed foloweth, beginning at *in God*, and so on to *life everlasting*.

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The matter hath two parts, 1 of God. 2 of the Church.
Of God, to *I believe the holy Catholique, &c.* exclusively of the Church in the rest.

This of God is essentially and generally, or personall, & particularly.

Of God essentially, in name, or attributes. Name, *in God.*

In attributes. *Abnightis.*
Maker of heauen and earth.

That beliefe is to be in God, looke the commaundement.
1, Tim, 6, 17. Promise, Iere, 31, 33, Heb, 8, 10.

Vnbeliefe, or not belicuing noted, Rom, 11, 30. punished, Psalm, 78, 22.

Beliefe in this kind commended. Iohn, 14, 1.

Neither is this onely true in generall, but also in speciall, and particuler: so Exod, 3, 6.

So God promisseth, Gene, 17, 2, no more to Abraham then others, Rom: 4. For Abraham is father of the faithful. Thus did Daniel, 6, 23, Paule, Acts, 27, 25. Dauid, Psalm. 22, 1.

Now this, *in God*, hath to be considered, the meaning of God, then what is this, *in him.*

God must be vnderstood, as in the scriptures.

The scriptures set out God, as he is towards his creatures in generall, or toward his Church in speciall.

Towards his creatures. That,

1 God is.

2 God is one.

3 God is a Spirit infinite.

4 God is present euery where.

5 God knoweth all things.

6 God can doe all things.

7 Loueth mankind.

8 Is most iust.

9 Is most certaine, and sure of his word.

Toward his Church, as he maketh couenant.

The forme of the couenant is, *I will be theyr G O D, they shall*

shall be my people.

This forme in generall is set downe, Ierem, 31.

In particular, Gene, 17, 2.

In this couenant is a promise and commaundement.

Promise on Gods part, that he will be our God, as Gen, 17, 1, Gene, 1, 11, where are promised all things to happinesse, full and for euer.

So as if we tell him of our losse, hee will restore it, of our sicknes, he is phisitian, of death, he is our rayser.

In particular, God promiseth : 1 To teach vs all things necessarily to be knowne of vs : *They shall be taught of God.* Looke Esay, 30, 21.

2 To maintaine and nourish vs.

3 To defend vs.

4 To gouerne vs.

5 To deliuer vs.

6 To be happines, and all that hart can thinke to vs.

The commaundement is, that *they shall be my people*, that is, that wee should belieue all these, and doe duties thereafter.

This is *God*, then doe wee belieue in *him*, when wee professe that we belieue all the former of God to our owne behoofe, and doe all duties aunswerable thereunto, as God is in generall, and speciall towards his Church.

Memorandum that this article professeth the first commaundement.

1 First therefore euery one disavoweth all Atheisme.

2 Belieneth in God as the scriptures reueale.

3 Acknowledge but one God.

4 Who knoweth whatsoeuer they doe. 5 Is present to them. 6 The full of his promise made. Whereby they seeke vnto him : rest in his iudgment of them : are perswaded that all thinges shall worke for theyr good heere, and that GOD shall be full, and for euer happinesse vnto them, so as they make him theyr portion aboue all other things.

Thus farre touching GOD by Name, nowe followe the attributes.

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Ob. The Father is first named, therefore should it be first opened.

Aun. So might it. Neuerthelesse, seeing that attributes are of the essence, and Father is a person, and essence for easie teaching should goe first, therefore we may without offence (not blaming the order of the Creede) speake first of the attributes. These rules must be remembered of them.

1 Though heere they be ioyned with the Father, that is but for orders sake, they belong likewise to the Sonne, and holy Ghost; and so must be remembered.

2 There are more belonging to God, and to be beliesed in God then these. Looke Exod, 34, 6.

The attributes heere are two, *Almighty, and maker of heauen and earth.*

Que: Why are these named, and no more?

Aun. These are named, 1 as beeing very well knowne euen to some of the heathen, *Give mee* (saith S. Augustine) *a Pagan, a worshipper of many Idols, a seruant of demils, who saith not that God is almightie.*

Plato could see that the world was made.

2 These put a manifest difference betweene the true and false god. God himselfe by his power, proueth himselfe to be the true God. So doth Elias conince the people, 1, Kin: 18, 24, 34, 38: and for making the world, looke Iere: 10, 11, and Augustine, *Let any make a world, and he shall be God.*

3 These are of speciall vse for fayth and life.

Que: Is there any thing in the order that these are heere named?

Aun: The creation proueth the almightines of God. There are heere no more then these named, for sportnesse sake, and memory.

Now for the grounds of this article, 1 Consider the generall promise, 2, Cor, 6, 18.

More specially applied, Exod, 6, 3.

To Abraham, Gene, 17, 1.

2 Where the almighty is prayed vnto, there must be faith, he is prayed vnto, Gene, 28, 3, Gene, 43, 14.

3 The

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3 The practise of Gods children was thus to believe in the almighty. Paul, 2, Cor, 6, 18, the three men, Dan, 3, 17.

4 Vnbeliefe in this kinde is punished in Zachary, Luk, 7, 20, in the Prince, 2, Kings, 7, 17, in Benhadats seruants, 1, Kings, 20, 28.

That God is almighty, it needeth not to be proued, yet to satisfie such as are ignorant, this may serue.

Namely, the consideration of the sundry mighty works of God, generall, particuler. He is the *God of hostes*.

In this article wee may consider the meaning, and the duties which we professe.

The meaning may easily appeare in the name *Almightie*, which is, who hath all might.

Might in God, is whereby hee is of power, and can doe things.

This might and power, is absolute, or actuell.

Absolute power in God, is whereby hee can doe more then he will, as Math, 3, 9, to raise vp of stones children to Abraham. To giue Christ more then legions of angels, which he would not.

Actuell power is that whereby God doth what hee will.

Quest: Whether of the two powers is meant heere?

Aun. Wee must believe both. Neuerthelesse, actuell is that which more neerly concerneth vs, wherein wee can haue comfort in. Of this it is said, Psalm, 115, 3, *And hee spake the word, and they were made.*

God is said to be thus *Almightie*, 1. Dooing whatsoever he will: and heere Gods omnipotencie is not in doing sinne: Sin hee willeth not. Againe, sin is of weakenes, not of strength.

2. Hindering what he willeth.

Obiect: Why doth he not then hinder sin?

Aun: Because he is not bound so to doe: 2 for that hee can bring out of sinne, good.

3 Dooing all things with ease: hee but willeth, and they are.

4. Causing all power where it is, euen making weak strong.

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Strong. &c.

Thus farre for the meaning, the duties remaine which we doe professe.

1 Neuer to presume of the Almighty power of God for vs, vnlesse wee know his will to that end. For though our faith beleeueth, he can doe more then he will, yet we neuer can reape comfort of his power disioyned from his will. So as Romaine Catholiques not prouing Gods will for transubstantiation, say nothing to purpose. Or loose professors resting on Gods power, as able to conuert them, and not vsing meanes, doe but beguile themselues.

2 Neuer to doubt, but whatsoever God will, shall surely come to passe, promised, threatned, generally, particularly.

Obiect. May one then neglect meanes? Answer. No. They serue for Gods Almightines to worke by, & in deede in the most vsuall we may easily perceauē Gods power.

3 To renounce all trust in creatures.

4 To trust wholly in God. 2. Cor. 1, 9. 2. Cor. 12, 9. Eph. 6, 10.

5 To be strong in faith. Rom. 4, 21.

6 To be assured of the performance of our prayers.

7 To haue contentation in God. 2. Cor. 9, 7. Heb. 13, 5.

For indeede God so promiseth to be to vs. Gen. 15, 1.

8 In what estate so euer we be, to reioyce in God. Psal. 46 Job. 22, 25, 26.

Thus much for the former attribute, the latter followeth,
Maker of heauen and earth.

In speaking whereof, we may consider it ioyned with the rest, and in it selfe.

As it is ioyned with the rest, first why at all it is set down.

Aun. I take it against the poyson of Marcions heresie, who thought it not meete to beleue in God the maker of the world: vvh whereas the scriptures though teach so to beleue.

It is set in this order after the former, as a prooffe thereof. For the maker of heauen and earth cannot chioose but be Almighty.

In

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17

In it selfe marke three things, the grounds of scripture, the meaning, the things professed.

The grounds of scriptures are, 1 Gods making of himselfe thus knowne. Hier. 10, 11. Esa. 45, 7. Esa. 66, 2. Act. 7, 50.

He is so prayed vnto, Act. 4, 24.

So beleueed in, Psal. 124, 8.

So professed. Ier. 32, 17.

By this name and title praised. Psal. 136, 5, 6.

So as S. Augustine saith, *Let any creature that you will come and make a world, and I will say it is God.*

Thus is God preached to be beleueed in, Act. 17, 23. 24. Act. 14, 15.

This for the grounds of scripture.

The meaning will appeare by the words, where the cause is ioyned with the effect. The cause, *Maker*, the effect, *heauen and earth*.

Maker in the scriptures is properly called Creator.

Creator is who did create. Create is to make of nothing.

1 This God did.

2 By his commaundement.

3 Not all things together, but in fixe dayes.

4 When time began, so as there are not yet 6000. yeeres, since the world began.

5 So as that he ruleth and gouerneth otherwise than Atheists thinke.

God ruleth and gouerneth for ever.

Gods ruling or gouerning is his prouidence.

Prouidence is either generall or speciall.

Generall prouidence, is whereby all things ioynly are ruled; such there is.

Particular is whereby every seuerall is ruled, especially & most choisely, man. As to the lighting of a sparrowe vpon the ground, to the number of our haies.

O thou omnipotent (saith S. Augustine) who rulest all as one, and one as if he were alone.

The effect is, *Heauen and earth*. Where, by a manner of speech

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speech when that which containeth is put for the contained, all things are meant, all being contained in heauen and earth.

Heauen is all from the face of the earth vpward.

There are three heauens { ayrie.
starrie.
glorious.

The ayrie heauen is from the face of the earth, to the lowest part of the sphere of the Moone. Wherein are fowles, meteors, as winde, raine, snow, haile, thunder, lightning.

The starry is from the Moone vpward, as farre as motion goeth. Wherein are the starres fixed, or planets, the diuers motions, the influences.

The glorious heauen is aboue all motion, where the glorie of the Trinity doth most appeare. There is the humane nature of Christ, the soules of the elect departed this life, the blessed Angels ministring.

These Angels were created.

They are ministring spirits for the necessities of the Church.

The earth is put for the earth and water together, from the face of it to the centre and middle.

In the water are fishes, pearles, in the earth are mettals, diuers kinds of precious earth, stones, &c. on the earth are beasts and cattell, but especially man. All creatures haue some print or *vestigium* of God, man hath Gods image.

1 Now all these things are good, Gen. 1, 31.

Obiect: Some things are hurtfull to vs. Aun: They are of very good vse, being applied by God.

Quest. Whence commeth euill? Aun. By the disobedience of the reasonable creatures to God.

Obiect: God maketh euill. Aun: Of punishment, not of fault.

2 All these make but one world.

Quest. What say you of the deuils? Aun. God made them at the first good spirits, but they haue left their first beginning. For their substance they are good; not in their qualities.

qualities.

This is the meaning, the duties professed remaine:

They are of two sorts, either in respect of the creation, or providence.

In respect of the creation, 1 That wee believe that the world was ordained by the word, &c. Heb, 11, 3.

2 That seeing the creatures were made by GOD, wee ought to meditate of them.

3 By the creatures to rise more to the knowledge of God. Psalm, 19, 1, Rom, 1, 25.

4 From the consideration of the creation, to get increase of faith, for perswasion of performance of our prayers. Act. 4, 24.

5 To praise God, Psalm, 136, 5, 6.

6 To consider of our owne soule and body: Looke psal, 139, 13, 14. and Iob, 10, 8, 9, 10, 11, 12.

Thus much for duties professed in respect of the creation, duties in respect of providence follow.

1 That we acknowledge all things to be most wisely ruled by God.

2 That he hath particuler care of vs.

3 That the Angels watch about vs.

4 All the creatures shall worke for our good. Iob, 5, 32, 23.

5 Be contented with whatsoever God doth.

6 Use not the name of fortune, lucke, chaunce.

7 Tempt not God by neglect of meanes.

8 Remember, Jam, 4, 15.

Hetherto touching God essentially, now followeth of him personally.

Whatsoever is said of God in generall in this Cteece, or in the Scriptures, is true of every person: the Father onely is not Creator and almighty, but so likewise is the Sonne, and holy Ghost.

It may be objected, that the Sonne doth nothing of him selfe.

Ann. True, not without the Father, but all with the Fa-

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ther. 2 Not in the sence the Iewes conceived of him, taking him for a bare man, so he doth nothing.

Que. Why are these ascribed to the Father?

Aun. Onely for order.

Of God personally it is said, that he is *Father, Sonne, & holy Ghost*. First is *Father*.

Father is a name that cannot be vnderstood without respect to child, or sonne.

God is father of a sonne who is **GOD**, or of sonnes who are men.

To vnderstand God the father, of a sonne who is God, somewhat must be touched, concerning the misterie of the Trinitie.

There is (as was said before) but one God. There are 3. persons, *Father, Sonne, holy Ghost*.

A person is a manner of beeing in the God-head, distinguished by an incommunicable propertie.

The persons be coequal, and coeternall.

The Father is of none.

The Sonne is begotten of the Father.

The holy Ghost proceedeth from the Father and the Son. The Sonne may be considered, as not incarnate, and nowe incarnate. Not incarnate, he was called the Word, incarnate, the sonne of man.

In respect of his person and manhood, hee is the Sonne of God.

To vnderstand God the Father of sonnes who are men, somewhat must be touched concerning the misterie of our redemption and adoption.

Of mankinde, which might haue perished by the fall of Adam, it pleased God in Christ, to adopt and make some to be sonnes vnto himselfe, Ephes: 1.5, John: 1.12.

Que: It may be demanded; whether wee must believe in God the Father of Christ, or our father, or both?

Aun. Both. So saith Christ: your father, my father. Praying, himselfe calleth father, and teacheth vs to pray: *Our Father*.

Let

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Let us then consider the grounds of scriptures, the meaning of this article, and what we doe therein profess.

But because there be two branches implied, first consider of the first, then of the latter.

And that wee ought to belieue in the father of our Lord Iesus Christ, it appeareth, for that God himselfe, maketh himselfe knowne by that name. Math, 3, 17. Luke, 3, 22, Heb, 1, 5.

He is prayes vnder that title, 2, Cor, 1, 3, Ephe, 1, 3. Christ promisseth, Iohn, 14, 23. Is prayed vnto, Ephe, 3, 24.

The meaning heereof is, that I acknowledge to belieue in that God, who is the Father of our Lord Iesus Christ.

And hereby doe disaue all Turkish, Iewish doctrine, which holdeth not the doctrine of the blessed Trinitie.

Now for belieuing in God who is my Father, God promisseth himselfe so to be, 2, Cor, 6, 18, Iere, 31, 1, more particularly, Exod, 4, 22, 23.

God commaundeth so to be called vpon, Iere, 3, 19.

And findeth fault that any other should be so called, Iere, 2, 27, Math, 23, 9.

Christ himselfe applyeth this name. Math, 6, 8, 14, 15, 18, and that very particularly, Math, 6, 18.

Thus did the godly, Esay 63, 26: So are we taught, Mat, 6, 6, Luke 11, 2.

I meane then, that I know the doctrine of adoption, & am perswaded that it belangeth to me.

I know it, when I know whence I am redeemed, namely from misery, for whom I am adopted, namely for Christ, how I am assured heereof, to wit, by faith.

I professe in this branch, 1 To make more account of this, that God is my father in Christ, then of all things in the world beside.

2 To looke for all fauours from God, as a father, beeing now made a sonne of his.

The first fauour is Gods sparing, as a father is wont to doe, Mala, 3, 17.

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This is in 1 not imputing faults, 2 not inflicting punishments, 3 moderately and gently chastising, 4 in taking in good worth the weakenes and vnperfectnes of our obedience.

Hence must needs arise great peace of conscience, and ioy in the holy Ghost.

The second is the Spirit of adoption, whereby wee crie Abba, father.

This Spirit, 1 hath boldnes to come into the presence of God.

2 Ability or gift, to poure forth prayers and desires and prayes.

3 Perswasion, that al are heard and accepted of God.

The third is, his care to provide things necessary for vs, 2, Cor, 12, 14, Math, 6, 32, Psal, 23,

From hence we haue that, 1 which is enough.

2 Where-with wee are contented, 3 That which God blesteth, as the womans oyle, the Jewes apparell.

The fourth is his defence of vs.

Keeping vs from euill.

Delivering out of euill.

The fift, title to the creatures, which we lost by the fall of Adam.

The sixt, certainty of inheritance in heauen. All mens children are not heires, but Gods are, and fellow heires with Iesus Christ.

3 I professe to performe all duties to God, as a child to a father.

For there is no benefit, but requireth a duty.

All the duties which wee owe to God, or can performe, are honour. Exod, 20, 3, Mal, 1, 6.

This honour may be considered in respect of God, our selues, and others.

In respect of God, we ought,

1 To acknowledge this our being sonnes, is meereley of grace.

2 To seeke to God in all our wants.

3 To

3 To thanke him for all fauours, 4 To take all his instruction.

5 To obey his commaundements.

6 At his corrections to acknowledge our faults, and amend.

In respect of our selues, remember whence we came into this fauour, to carry our selues humbly, all the time of our liues.

In respect of others who are without, and haue not yet giuen their names to Christ, wee must doe nothing to the shaming of our house and father, but all things to his glorie:

Who are of the Church, all of vs hauing one father, to be one to other brother and sister.

Hitherto of the first person, the second followeth to, *I beleue in the holy Ghost.*

For the doctrine touching the second person, wee may speake of it ioyned with the former, and in it selfe.

It is ioyned with this word, *and.*

And, sheweth that it goeth with the rest, and in this order.

It goeth with the rest, as may appeare euery where in scripture, so as that it is not enough to beleue in the former.

The order is, that it followeth the former, not for any vnworthines it hath in respect of the former, but for that somewhat must goe first, and the Father being the first in order, the doctrine touching him must be so, and againe the doctrine of Christ being cleerely manifested after that of the Father, it is not without iust cause set after it.

Thus much as it is ioyned with the former, as it is in it selfe, it is concerning *Iesus Christ*, &c, more largely sette downe then any other doctrine in the creede.

Whereby is declared vnto vs, that as we should make account of all other, so of this in more speciall sort. Hence it is, *1, Cor, 2, 2; Philip, 3, 7, 8; 1, Cor, 16, 22.*

In it selfe it is from this in Iesu Christ, &c.

And

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And setteth out the second person by names or estates.

The names are {
simple.
relative.

Simple {
Iesus: this of person.
Christ: this of office.

First, let vs see the grounds of scripture for this.

- 1 He is so called by the Angell, Math, 1, 21,
- 2 So preached to be beleueed in, Act, 2, 36.
- 3 Being made the sum of the Gospel, 2, Cor. 11, 4,
- 4 So as God iustifieth him who is of the faith of Iesus, Rom, 3, 26,
- 5 To which very end Paul speaketh, Phil, 2, 10, 11,
- 6 Thus doth Christ himselte commaund, Ioh. 14, 1,
- 7 Paul and Silas particularly speake, Act, 16, 31,
- 8 He is in that name prayed vnto.

This name *Iesus* is a broken Hebrew word of *Iehosuang*, thus written & pronounced in Greeke, for that the Greeke tongue hath no aspiration in the middle of words.

This name hath in it (as Chrysostome saith) a 1000 treasures of good things, and is (as Bernard saith) *honey in the mouth, musick in the eare, a ioyfull shewte in the heart.*

In delight, wherein Genebrard obserueth, that Paul vseth it fiftie hundreth times in his Epistles.

Yet for all that, we must take heede we doe not abuse it.

- 1 To make it a word of wonder, as some doe, Iesu.
- 2 To think it will drive away deuils.
- 3 To giue more reuerence to that name, then to other of God.

Obiect: But Paul, Phil, 2, 10,

Ans: The meaning is, that Iesus is the true God, and that all creatures should be subiect to him, as to the Father. Name is for person, bowing the knee, a bodily ceremonie; to expresse inward subiection.

- 4 Not to make it a name of sect, or order, as those haue done, who call themselves of the society of Iesus, or Iesuits.

This

This *Iesus* in Greeke is *SOTER*, vvhich cannot (as 4 in verr. Tully saith) be expressed in one Latine word, who gaue or giueth health: and therefore the Latine Diuines, doe call him rather *saluator*, then *seruator*.

He is, who recouereth out of miserable estate, setteth in happy, and keepeth therein.

The Angell giueth a reason of this Name, *He shall saue his people from their finnes.* That is, 1 from the fault of sin.

This is Adams, imputed to vs.

Ours, originall, aſtuall.

2 Punishment of sinne. 3 Corruption of sin.

And indeede euery way is Christ a Sauour.

1 By rescue, and recovery by strong hand.

2 By raunſome. He gaue himselfe for vs.

3 He forgiveth our finnes.

4 He destroyeth sin in vs.

5 Hee fully recouereth vs in the life to come, from all remainders of sin, and calamities comming therefore.

And all this he doth alone, so as iustly he is our Iesus and Sauour.

We professe then heereby, 1 To haue need of Iesus by the feeling of our finnes.

2 That the Iesus set out in scriptures, is our Iesus alone. Acts, 4, 12.

Ob: Some are called Sauours. Obadi: 21, 1, Tim, 4, 16.

Aun. Those in Obadiah are bodily Sauours. Timothy was a Minister of the doctrine of saluation.

3 That in all our neede we will runne to Iesus.

4 That wee reioyce at the preaching of the doctrine of saluation by Iesus.

5 That in heauen he will fully saue vs from all crosses and calamities.

Hether to the name of person, that of office foloweth, *Christ*.

Consider likewise the grounds of Scripture, the meaning, the things to be belieued and professed.

1 It was thus prophesied by Moses, Deut, 18, 15. re-

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12 taught by Esay, 61,1, expounded by Peter. Act,3,22, applied by Christ, Luk,4,21,

2 God himselfe dooth in some sort command it, Esa, 42,6,

3 Consider, 2, Cor,5,20.

4 Euen particularly, Luk,2,26,

5 The Apostles preach thus, Act,2,36, Act,8,35. Act,9,20, and 24,25,

6 God threatneth if we refuse, Deut.18,15,19,

7 Peter is highly comended for thus beleeuing, Math: 16,17.

8 It was a common knowne thing among the Iewes, Ioh,1,41, and Ioh,4,25,

The meaning will appeare, 1 by considering where-with it is to be ioyned, 2 how it is to be reade, 3 what the signification of it is.

It is to be ioyned with Iesus, not to be set alone. It is not enough to beleue in Christ, we must beleue in Christ Iesus. The Iewes beleue in a Christ after a sort. Therefore are both ioyned, Act,2,36, Luk,2,26,27.

It is to be reade not only and barely *Christ*, but the *Christ*, as if it had an article notificatiue.

Such an especiall one looked the Iewes for, Ioh,1,41, and Ioh,4,25, Math,16,16,17,

The signification appeareth by the right knowledge of the name.

Christ is a Greeke word, and signifieth *anointed*. It is as much as the Hebrew *Messias*.

This name by a part for the whole signifieth appointing to an office, whereof oyle or the oyntment was a signe, signifying that as many spices went to make that oyle, so manie graces should be in the party anointed, which should make him nimble to doe, and acceptable in the doing of his duty.

They were wont to anoynt Prophets, 1, King, 19, 16. Priests, Kings.

Thus is Christ heere to be vnderstood: looke Act,4,27, and

and Acts, 10, 38, wherein wee may consider his calling, his gifts, his office.

His calling is, whereby hee is of the whole Trinitie appointed and designed to his office. Esa, 61, 1.

His gifts are, whereby he is enabled fully to do it. These are the fulnesse of the holy Ghost, Psalm, 45, 7; Iohn, 1, 32. Acts, 10, 38.

The office is remaining, which is most properly and effectually in himselfe.

And is } propheticall.
 } sacerdotall.
 } princely.

Propheticall is, whereby he teacheth his, the whole will of God to saluation.

This office is saide to be his, for that himselfe, first did it : sendeth others so to doe.

Requireth that all their teaching should be according to his.

He teacheth, foretelling : expounding, Law, Gospell.

 } publishing.
Hee expoundeth by }
 } making effectuell.

Sacerdotall or priestly, is whereby he is a Priest, properly so called, for his Church.

He was the last properly called Priest.

In his priesthood, he maketh } reconciliation.
 } intercession.

In respect of his priestly office, he is our Mediatour. Princely or kingly, whereby as a King he is ouer his.

Gouerning the Church, 1 by giuing gifts : 2 by ruling by his word, and Spirit.

Keeping vnder the enemies, by taking away } their power.
 } themselues.

Now of this Christ are wee called Christians, partaking the same Spirit, dooing in some sort the same things.

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There is difference. Christ hath the Spirit and fulnesse.

- 1 Of himselfe : we haue that which we haue from him.
- 2 He hath it without measure : we haue our allowance.
- 3 He meriteth : so cannot we.
The things to be believed, which we professe, are
- 1 That Iesus is the Christ.
- 2 That in him is all fulnesse of the holy Ghost.
- 3 He onely is the sufficient teacher, and preacheth with power.
- 4 All fauour to be had, and kept with God, is by him.
- 5 Hee will procure all things for his Churches good.
- 6 We must haue the annointment, 1, Iohn, 2, 27.

Whereby we are to teach our selues, and others.

To offer vp our selues a liuing, reasonable, acceptable sacrifice to God.

To keepe vnder all our rebellious affections, and motions. For we are said to be *a royall priesthood*.

Hetherto haue beene the simple names, in nature first : the relative, or to be vnderstood with reference remaine : *his onely sonne our Lord*.

And heere the order is not amisse in relation to consider him first toward G O D, afterward the creatures. And in-deede first becommeth God, our Father, before we can so much as acknowledge him a Lord.

The former of these, is *his onely sonne*.

His, that is, of God the Father, as before.

The grounds of scripture are.

- 1 The witnesse of God the Father, Psalm, 2, 7, expounded by Paule, Acts, 13, 33, Heb, 1, 5.
- 2 The witnesse of Iesus, Iohn, 10, 36. For which the Iewes blamed him, Iohn, 10, 33.
- 3 Euen the deuill confesseth thus much, Math, 8, 29.
- 4 It is the very sum of the Gospell. Rom, 1, 3, 9, 2, Cor, 1, 19, Gala, 1, 16.
- 5 The end of the ministry, Ephe, 4, 13.
- 6 Iohn witnesseth this, Iohn, 1, 34.
- 7 Who doth not thus believe, is damned, Ioh, 3, 36.

8 Who

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8 Who doth beleue, hath euermlasting life, Ioh, 3, 36.

9 Christ himfelfe dooth propound it particularly to be belieued. Iohn, 9, 35.

10 The Eunuch belieuing this, is baptised, Acts, 8, 37.

11 For faith in this, Peter is so highly comended, Mat, 16, 16.

The meaning of this branch will appeare, if

1 Wee consider, that it is to be ioynd with *Iesus Christ*,

Rom, 1, 3. Math, 16, 16, 2, Cor, 1, 19.

For wee must belieue in Iesus the Christ, the sonne of GOD.

2 If we consider the contents, which are,

1 That he is the *Sonne of God*.

2 *Onely begotten*.

A Sonne is by } nature. So is this.
 } fauour.

This branch that he is a sonne, implieth two things.

1 That he is God.

2 That he is a distinct person.

That Christ is God, many things may shew.

1 He is so called, Ioh, 1, 5, 20, Iohn, 20, 28, yea the verie name of *Iehoua* is ascribed to him. Iere, 23, 6, as appeareth, 1, Cor, 1, 30, 1, Cor, 10, 9.

2 The properties belonging to God, are his Eternitie. Elay, 9, 6.

Omnipresence, Math, 18, 20, and 28, 20.

Omniscience.

Omnipotence. Philip, 3, 21.

3 Workes.

Creation, Colo: 1, 16, 17, Heb, 1, 2.

Forgiuenesse of sinnes.

Working of miracles.

Sending the Holy Ghost.

Being free from sin, &c. Looke Rom, 1, 3.

4 Adoration proper to God.

It may be objected, that Christ is a creature, because he is

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called first begotten of creatures, Colo, 1, 19.

Aun: He is before all creatures, that is the meaning, to whom right ouer them doth belong.

And whereas, Gala, 4, 4, it is saide hee was made of a woman, it is meant according to his flesh.

So are many places to be vnderstood.

Neither is it true onely that Christ is God, but it is requisite that so he should be.

1 Else he could not saue, Esay, 43, 11.

2 Valesse he were infinite, he could not beare the infinite wrath of God.

3 It increaseth his merits, Otherwise he could haue but deserued for himselfe.

4 The scriptures did so foretell.

5 It was the best way to set out the loue of God.

Thus for that Christ is God: now foloweth that hee is a distinct person from the Father, as may appeare, Math, 3, 16, 17, Math, 28, 15, 1, Iohn, 5, 7.

It followeth, *onely begotten*. Iohn, 1, 14, and Iohn, 3, 18, 1, Iohn, 4, 9. Somewheres he is called first begotten. Aun. Looke a little before.

He is onely begotten in respect of the Father & diuine nature, he is first begotten in respect of his mother, and humane nature.

This *onely begotten*, implieth } *begotten.*
} *alone.*

He is begotten of the Father, Psal, 2, 7, Heb, 1, 5.

Obiect. God is not begotten, Christ is God. Therefore not begotten.

Aun: God is taken } *essentially.*
} *personally.*

The person GOD the Father, begetteth the person the Sonne God. So is Christ God of himselfe, Sonne of the Father, as Gregory of Valence, & Bellarmin confesse that Caluin truly thinketh.

Que.

Quest. How is this Sonne begotten?

Aun. I cannot tell, and I would wish you not to seeke, adore this misterie.

He hath the whole essence communicated to him.

Que. When was he begotten? An. Before all worlds. He is alone.

Obiect: God hath other sonnes.

Aun. By fauour, not nature.

This name implieth partaking all the essence, the whole loue and counsell of God. Therefore is he said to be in the Fathers bosome. Ioh. 1, 18.

Hitherto the meaning, the things professed remaine.

1 That Christ in whom I belecue, is true God, otherwise then the Iewes, who iudge him a man.

2 That Christ is a distinct person from the Father.

3 That God the Father loueth mee wonderfull well, Ioh. 3, 16.

4 That vnlesse I belecue in him, I shall be damned.

5 If I belecue, I shall be safe, Ioh. 3, 36.

6 That God giuing his Sonne, will giue all things with him, Rom. 8, 32,

7 That all the good I haue, is by meanes of the Sonne of God.

The latter remaineth, *our Lord*. For the which are grounds of scripture.

1 Psal. 110, 1, interpreted and applied by Christ, Math. 22, 43, 44, 45.

2 In this name doth Daniel pray, 9, 17.

3 Thus hath God ordained, Act. 2, 36,

4 So doe the Apostles euery where write, 2, Cor. 4, 5,

5 To this end did God, Phil. 2, 9, 10, 11,

6 In so much as Paule highly preferreth this, Phil. 3, 8, and denounceth an horrible curse to the contrary, 1, Cor. 16, 22.

7 In particular did apply this to themselves, David; Psal. 110, 1, Mary, Ioh. 20, 13, Thomas, Ioh. 20, 28, Paul, Philip. 3, 8.

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The meaning we shall best vnderstand, if we remember, that,

1 This must be ioyned with that which goeth before, and followeth.

In so much as Christ after an especiall manner, is called the Lord.

2 Consider the words in which the relation is, *our Lord: Lord and our.*

Lord in scripture is taken 3 wayes.

1 Essentially, so is it with Iehouah. As in the translation of the old Testament.

2 Ciuilly for a name of reuerence. As Act, 16, 30, Lords or sirs. And so it aunswereth to *Adonai.*

3 Possessiuely, an owner, and so it aunswereth to *Baal.* So doth Sara call Abraham Lord, and seruants their masters.

Euery of these are true in Christ. Yet I thinke the last is chiefly meant, as he being the owner of vs all.

Now Christ is so Lord, as the onely, 1, Cor, 8, 6, Eph, 4, 5.

In so much, that whereas Suetonius obserueth that Augustus refused the name of Lord, Orosius noteth, that it was at the time when Christ was borne, that all Lordshippe might be ascribed vnto him.

As euery way, so also for that hee ruleth in the conscience.

Obiect: The Father and holy Ghost is Lord.

Aun. True: but the Sonne is called for that all Lordship is committed to him to execute, and that he only doth it in the humaine nature.

As Christ is onely Lord, so is he Lord of Lords, 1, Tim, 6, 15, Reuel: 17, 14,

He is said to be *our Lord: our* who professe this Creed.

True it is that he is Lord of al, but specially of the church. For,

1 Being Lord of all, he is also of his Church, Psal, 2.

2 He created vs all of nothing.

3 Hee hath deliuered vs all from the hands of our enemies.

mies.

4 He hath payed the price for vs, 1, Cor: 6, 20,

The things which heerein by direction of the scriptures we professe, are,

1 That we haue the holy Ghost, 1, Cor, 12, 3.

2 Christ is Iehouah.

3 I must alwayes speake, and think honourably of him.

4 That he being our onely Lord, Peter is not, Mary is not our Lady.

5 That Christ onely commaundeth the conscience, 2, Cor: 1, 24, Iam: 4, 12,

6 I am not mine owne, nor any thing which I haue.

7 I must doe all things for the credit, profit, honour of my maister, and that cheerefully, and from the heart.

8 In that Christ is our Lord, if I thinke of fauours, they are for me and mine: if of duties, I and mine must performe them.

9 We must carrie the same minde one to other as fellow seruants, and of the same cloath.

10 I must not condemne my brother in indifferent things, he is an other mans seruant, Rom: 14, 4.

11 Lords ouer others, must remember that there is a Lord ouer them, and therefore they must not tyrannize ouer their inferiours, Eph: 6, 9.

12 Neither should wee feare any Lords whatsoeuer, as beue this Lord.

Thus farre of the titles. It may be demaunded, whether there be nothing but these, besides the estates, to be known of Christ.

Aun. Yes: but these are the most necessary and easie.

Now follow the estates, beginning at conception, and so forward, till I be come into the holy Ghost.

And heerein we may consider; 1 the occasion, 2, the distinction of the estates.

The occasion whereby they } conception.

beginne to be, and that is } birth.

For conception is the article, Continued by the holy Ghost.

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The doctrine of Faith.

The grounds whereof are, Luk, 1, 35, Math: 1, 20, Math: 1, 18, Rom: 1, 3, 4.

Object: It may be objected, this article is not word for word in the scriptures.

Aun: It is in sense manifestly enough, that is sufficient.

The meaning of this article shall appeare.

1 By expounding, Luk, 1, 35, Where the Angell delivereth this doctrine, and that by two speeches.

The first, *The holy Ghost shall come upon thee.*

Where is mention of the worker and worke.

Worker, the *holy Ghost*, that is, the third person in Trinitie, whereof more hereafter.

The worke is comming upon the virgin, whereby are signified first, that this came from heaven, and was wrought by God extraordinarily.

Secondly, that it was in a moment wonderfully, whereupon S. Augustine saith, *O coniunctio without fith, where speech is the husband, care is the wife.* He meaneth that as soone as the virgin had heard the Angels message, and assented to it, that she was conceived.

The second, *The power of the most high shall over-shadow.*

The power of the most high, is the holy Ghost, as before.

Over-shadowing implieth that this is a misterie, and cannot cleerly be seen in, so that the virgin her being as it were in a cloud, cannot tell how it is wrought. So as that we must not seeke curiously.

2 By opening the words of the Creed, which shewe what is done, conceived, and by whom, of, or by the *holy Ghost*.

For vnderstanding, that hee is said to be conceived, we must know, 1 who is conceived, 2 what it is to be conceived, 3 wherefore it was necessary this conception should be.

The party conceived is, *Iesus Christ his onely Sonne our Lord.*

1 So that it appeareth, that hee that was conceived is God,

God that he might as meritt to the sufferings, A.C. 20, 28.

Hence is he called Emanuel.

2 That he was the Sonne of God.

3 1 Because it was meetes, as by the word all things were made, so to be renewed: 2 the naturall Sonne of God might make adopted, 3 the beloued might bring into loue: 4 the image of God might renew to Gods image.

5 In the word life is said, Ioh: 1, 4, to be: 6 God the Father might let out his wonderfull loue to man, in giuing his sonne.

Object: The second person hath the whole diuine essence, therefore the whole diuine essence was incarnate.

Ans. Hec was incarnate according to person, not essence.

Now followeth what it is to be conueiued.

Conueiued is of conception. Conception is a worke in the mother, whereby the young thec is with beginneth to be.

This, if wee speake properly, is for the first beginning, but heere it signifieth, besides fashioning and forming. So is it, Math: 1, 20. For the holy Ghost did frame him in the wombe, as well as worke his conception.

Conueiued, then he is saide to be, when hee began to be man.

In this conception we may consider the

parties.

properties.

The first part is fashioning and framing the humane nature. This hath

body.

soule.

The holy Ghost made the body of Christ, of the sanctified substance of the virgine, whereby it was free from sinne.

This body, 1 was true.

2 Had infirmities, which came not of sinne.

The soule was made of nothing in the wombe of the virgin, and person of the word.

The second part is assumption, vvheroby the Sonne

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vouchsafed to take to him the manhood, and not angelically.

The third is personall vnion.

Vnion is whereby diuers things are gathered into one.

Personall, when but one person, or being is made.

For better vnderstanding, know that vnion is, 1 of persons in nature, as the Trinitie in the diuine Essence: 2 of natures in one person, as in Christ: 3 of persons and natures in will and affection, as diuers men.

The middlemost is heere meant. Whereby the vword taketh the humane nature into vinity of person.

From this vnion ariseth a kinde of speech, which they call communication of properties, when that which belongeth to one nature, is said of the other, or of the whole person.

The properties of this conception are in this, and no other.

1 First at the same instant was ioyned to the vword, a reasonable soule, and organicall body.

The soule in other conceptions commeth after the conception.

It is most probable that Christes body at the first in the body was organicall, and not *Embryo*, though it might in time increafe.

2 For the Word was being to mans flesh. Mans flesh is not where there is not a reasonable soule, a reasonable is not where there is not a formed body.

3 He was at the instant a person, therefore perfect.

4 It was not meete that the Author of all perfection should be vnperfect.

Secondly, the humane nature did not subsist, or had no being out of the Word.

Thirdly, the vnion of these two after conception, is vnseparable.

Fourthly, in this vnion there is no confusion or mixture of natures, properties, or actions.

Now followeth, wherefore it was necessary that this conception should be.

1 That the fall of man might be repaired by man.

2 That

2. That our Saviour might die and fulfill the law.
3. That he might be our brother, Heb: 2, 11.
4. That he might be mercifull. Heb: 2, 17, 18.
5. That his pure conception, might excuse our impure.

Quest: It may be demanded; when hee was conceived?

Aun. Immediately vpon Maies speech, *Behold the hand-maids of the Lord.*

This was the 25. of March, one yeere sooner then our Church of England: so as for 1601 ended, is 1602.

One might marvelle why this day was not called; the feast of the conception of Christ, but annunciation of Maie.

The day when this conception was, was (as some think) wednesday.

Now followeth by whom, *Of the holy Ghost.*

The word of, in Greeke *E K*, signifieth effectuely or materially.

Heere it signifieth effectuely.

Weill saith Damascene, *The holy Ghost begetteth, not spir-matically, but operatiuely*: and Iustin Martyr, *Nat by compa-me, but power.*

Obiect: If Christ were conceived of the holy Ghost, then is the holy Ghost his father.

Aun. The Father giueth matter, so did not the holy Ghost.

Christ according to his manhood had no Father, according to his godhead had no mother.

Thus farre the meaning.

1. Wee professe hereby to disavowe all fond opinions touching the incarnation of Christ, of Marcion, Apollina-rius, Nestorius, Eutyches, Anabaptists.

2. We professe that Christ is without sinne.

3. That wee neede not be ashamed of our conception, since Christ vouchsafed to be conceived.

4. That women should sweeten their paines of concei-ving.

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uing and bearing, in mediating of Christs conception.

5 That Christs pure conception, is to exclude any impure.

6 That weakneses naturall without sinne, are to disgrace, since Christ had them.

7 That wee should come boldly to the throne of grace, Heb. 4, 15, 16. Lookes Heb. 4, 14. *the bottom I come*

8 That as Christ tooke my nature, I ought to labour to partake the diuine nature in the qualities and holines thereof. 2. Pet. 1, 4.

Thus farre the conception, the birth followeth. *Term of the Virgin Mary* *marital* *flid* *no* *term* *with* *the* *flid*

First, consider the grounds of this article.

1 Gen. 3, 15.

Obiect. But it may be said, there is mentioned a woman, this place speaketh of a virgin.

Aun. Woman is a *generic* *offere*, *opposite* *to* *male*, *not* *to* *virgin*.

So in the law, woman compriseth maide or virgin, *It is* *(S. Augustine faith)* *the property of the Hebrew tongue, to use* *Woman for female.*

Paul to the Gal. 4, 4. to flesh the word woman, *Made of* *a Woman.*

2 A second place is, *Esa. 7. A virgin shall conceive.*

Some Iewes take exception; & say, it is meant of a young woman.

The Hebrew is *Gualma*, that signifieth one kept secret, and vnouched of man.

It is obserued that it is but thrice in scriptures ioyned with *He* notificatiue, as Gen. 24. Exod. 2, and *Esa. 7, 14.* Now as in the former, it signifieth a virgin, why should it not heere?

Well haue the translators said, *the virgin*, is of conſpect all. Therefore the 72 Interpreters haue translated it *a virgin*.

Againe, God heere shewing a strange signe, would neuer tel of a young woman to haue a child, that were no *newes*.

Besides,

Besides, Luk. 2, 27, is manifest, and Mat. 2, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

The Fathers would shew it by likelyhoods from other things, as of Aarons rod budding, Adams being formed of earth.

Adrichomius telleth a strange thing, if it be true, of flowers at the fountaine of Elizeus, her faith, they are called Hiericho roses, which shoote out on the day of the nativity of Christ, and shut againe, in token of the birth of the virgin. One may beleue this that will.

The meaning will appeare by the words, where we may consider the thing mentioned, and the person.

The thing is, borne, person, virgin Mary.

Borne, sheweth that after conception and perfection in due time, he was brought out into the world.

For the better knowing whereof, consider, where, when, how Christ was borne.

He was borne at Bethleheim; a small village, hid in a manger.

When, in the fulnesse of time, Gal. 4, 4, According to the propheties of Daniel.

From the creation of the world the 3267.

Of Augustus raigne. 45.

After his conception in the moneth, as Vlarides and Adrichomius thinke: or as St. August. nyme: moneths and sixe dayes.

Someway he was borne in a Frithy, where the first man was borne: And that at midnight. These are vncertaine.

The manner how, as other children the Virgins wombe opening.

For he took upon him without weakenesse.

The virgin was purified.

Christ was presented, as first opening the wombe. Luk. 2, 22.

Tertollian faith, who openeth the wombe, as he who openeth the wombe.

Origen.

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Origen, *The mothers wombe was opened when she was delivered.*

The person followeth by note, and first, that she is a *Virgin*.

Virgin, is of virginitie.

Virginitie is vntainted chastitie in single life, such had Mary.

She was a virgin before her deliuey, in her deliuey, and after.

Obiect: But one may say, *until* is used; Math. 1, 25, as if afterward Ioseph knew her.

Aun. *Until*, doth not exclude for afterward, as when Christ saith: *I am with you to the end of the world.* And Paul, *He shall raigne till he hath put downe all enemies.* There is no demaill in either place for afterward.

Obiect: Againe, it may be obiected, that Christ hath brethren, at Math. 12, 47.

Aun. Some thinke they were Iosephs children by a former wife, I iudge rather that they were Christes kindred, by the mothers side.

Though Mary was, and continued a virgin, yet she was no vowed virgin.

Shee was so a virgin as affianced, why was that will some body say?

Aun. I thinke, with purpose to haue married, till God disposed otherwise; then God turned it to speciall use.

1 That Ioseph being of the line of Dauid, of which Mary was, it might appeare by his genealogie, that Christ came of the line of Dauid.

For why he did not marry out of their tribes, saue the Leviticall onely.

2 That Mary might be kept from danger of the Law.

3 That she might haue an helpe and succour.

4 Some thinke it was (but unwittingly) to beguile the deuill, that he should not know that Christ was borne of a virgin.

5 To try the Iewes faith, whether they would believe aright,

aright, seeing there was thoughts, as though Ioseph had beene his father.

Her proper name is *Mary*, the same that *Miriam*.

The things we professe heereby are,

1 That wee disavow any teaching that denieth the virginity of *Mary*.

2 That I am willing to beare any slaunders of the Iewes in this behalfe.

3 That God looketh on the low degree of his hand-maid.

4 That the promise made touching the seede of *Dauid*, is performed.

5 That as *Christ* was borne of the virgin, so he should be fashioned in me.

6 That I contemne all worldly pompe, since my Saviour was borne so meanelly.

Thus farre of the occasion or entrance into the estates, now followeth the distinction.

This is cyther of }
abasement.
aduancement.

Marke the order, first is the abasement, 1 *Pet.* 1, 11, *Lpk.* 24, 26.

So is it with the members.

This estate of abasement, is, whereby *Christ* is brought very low, euen in the eyes of the world.

And is set downe in this creede }
Summarily.
in branches.

Summarily in this, *Suffered under Pontius Pylat.*

The witnesses of scripture for this whole are, *Act.* 4, 27.

1 *Tim.* 6, 13.

In parts are, and first for suffering.

This was fore-told, 1 *Pet.* 1, 11.

Prophecied, *Eccl.* 5, 3; the whole chapter.

Fulfilled, as may appere in the story of the Gospel.

Was meete it should be so, *Math.* 16, 21, *Mar.* 8, 31, *Mar.*

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9, 12, Luk. 24, 26.

So saith Peter, 3, 18, Act: 17, 31.

Yea, it is very behoouefull, so Heb. 2, 18.

So as indeede all should take knowledge of, Act, 26, 23.

And for *Vnder Pontius Pylat*, reade Psal: 2.

The people of the Iewes requested it might be so.

We may see it applied and fulfilled.

Yea, prophane stories are not mute in this.

The meaning will appeare, by knowing the branches, the first the thing, *suffered*, the other, the time, *vnder Pontius Pylat*.

For the better vnderstanding of *suffered*, 4 points are to be opened.

The first, who suffered, that is, the sonne of God, not the Father, not Simon of Cyrene, &c.

Quest. How could the Sonne suffer being God?

Aun. According to his manhood, that onely suffereth.

The second is, what it is to suffer. To suffer in this place, is to haue feeling, and that not of things pleasing to nature, but displeasing. So is Christ saide to suffer, and to be as a man of sorrowes.

The things he suffered, are many, Math. 16, 21, Mar. 8, 31.

And these are such as from his conception till his rising, though such especially meant, as were in Pilats times.

These are as wearinesse, hunger, thirst: but especially shame, griefe, feare, tentations.

Quest. Did Christ doe nothing?

Aun. Yes, he performed the whole law of God, and that to teach vs, that it ought to be performed.

2 To adde his merit.

3 That it might be imputed vnto vs.

4 That we might haue a perfect pattern to follow.

Quest. Why are not his doings mentioned heere.

Aun. For shortnes sake, and for that they are implied.

The third thing is, for whom he suffered. They are not the deuils, not euery particular of mankind, but for the elect.

The

The fourth is, wherefore he suffered. That was, to bring vs into the fauour of God.

Thus far the first branch, the latter followeth, *Under Pontius Pilate.*

They were wont to note their time by their officers, as Consuls &c, so is it heere. Luk. 3. 1.

This officer is noted } proper.

by his two names, } of the place of his birth.

Proper name is *Pilate.*

Pylar was Lieutenant vnder *Tiberius*, ouer *Iudæa*, and succeeded *Valerius Cratus*, some eight yeres before Christ died on the crosse.

He is called *Pontius*, of an Iland called *Pontia*, lying neere Italy where he was borne.

Quest. Did Christ suffer but in his time?

Answer. Yes: but then was the greatest, even death it selfe.

We professe to disavow in this Creede, all false doctrine, touching Christes sufferings.

2 That for reconciliation to God, wee trust onely to Christes sufferings.

3 That yet we looke for imputation of righteousness, by Christes obedience to the Law.

4 That seeing Christ suffered for me, when I am called thereto, I must suffer for him. And not thinke my selfe lesse in the fauour of God, for sufferings.

5 To runne to Christ for comfort. Heb. 2, 18.

6 If I suffer with Christ, I shall raigne with him.

7 That sithence there is mention made, even of the time, I should not neglect the things which seeme smaller, being set downe in scriptures.

Now follow the sufferings in particular.

Quest: Is his crucifying the first? Aun. No: such a short summe as this Creede is, cannot reckon vp all.

Quest: Why are these named? Aun. For that they are most notorious and odious, especially that one, who should be a Saviour, should suffer so base things as these.

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The first is, *Crucified.*

First, consider the grounds of scripture.

1 This was prefigured, Num. 21, 8, expounded to that end by Christ. Ioh. 3, 14.

2 This was prefigured by the laying of the sacrifice upon the wood.

3 Prefignified by Christ, Ioh. 12, 32, 33.

4 And is said to be needfull, Ioh. 3, 14, 15.

5 Fore-told immediately before it should be, Math. 26, 4.

6 Desired of the people, Math. 27, 22, 23.

7 So ordered by Pylat, Math. 27, 26.

8 He was led by the people to that end, Math. 27, 31.

9 He was crucified, Math. 27, 35. as Peter telleth them. Act. 2, 23.

10 He was sought for after he was crucified. Math. 28, 5.

11 The Apostles so preached, 1, Cor. 1, 23.

12 See Pauls estimation heereof, 1, Cor. 2, 2. Gal. 6, 14.

13 The Iewes to this day call Christ, *Talot.*

The meaning will appeare by the word and signification.

The word *Crucified*, that is fastened to the crosse.

The crosse was a kind of punishment which the Iewes learned of the Romanes, for to execute traitours against the Prince.

The Iewish common punishments were beheading, strangling, stoning, burning, and so forth.

This the Iewes desired that Christ might suffer, to flatter with Pilate and the Romanes, & to beare the world in hand they counted him a troubler of the state.

The forme of this crosse was like a great Romane T, save in the middle was a little square place, where the feet standing were nayled.

Fastened, betokeneth that his hands were tied & nayled, and so his feet, there to continue till he died, as such as are hanged alive in chains. For that was their order.

The signification implicth that Christ suffered this punishment with the appurtenances. Whereof look Deut. 21, 23 Gal. 3, 13.

A partie thus hanged was accursed.

Quest. What is meant by accursed.

Aun. By accursed is properly meant, that a partie is vnder the anger and wrath of God.

1 That all thinges proceeding from this wrath of God, may fall vpon such a partie. Lookē Deut. 28. Leuit. 26.

3 That these may fall presently, and continue perpetually.

Quest. How was Christ made a curse? An: God the Father imputing it to him: himselfe taking it vpon him.

Quest. If Christ were accursed, why did he not so continue?

Aun. His merites were such as the curse could find no continuance vpon him.

Besides, his godhead overcame it. As a pail full of water may quench a litle fire, but a great fire wil get the mastery off it. And the thinges which would haue held other men, Sampson overcame: so the curse that would haue overcome vs. Christ overcame.

This crucifying or being crucified, was so accursed as that,

1 It procured taking away sinnes & reconciliation. Lookē Heb. 2. 28: looke Eph: 2. 16. Col: 1. 20.

2 By it Christ triumphed ouer all spirituall enemies. Col: 2. 15.

The thinges we doe professe are,

1 Disavowing of all corrupt doctrine touching the crosse.

1 As that the crosse where vpon Christ hung, is to be adored for the touching of his body.

For first it is fabulous which is reported, touching the finding of the crosse.

Secondly, such adoration is forbidden in the second commandement.

Thirdly, Ezechiah brake the brasen serpent, when it was applied to like abuse.

Fourthly, why might not Iudas lips and the tormentors whips, &c, alike be adored.

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Fiftly, one might as well reuerence the gallowes, whereon his friend were executed.

Sixty, such like things doe the Turkes, religiously vsing a peece of the Arke of Noah.

2. That the likenes of the Crosse is to be worshipped, For if not the Crosse, much lesse the likenes.

Obiect. Math. 24, 30. Mention is made of the signe of the Sonne of man, to wit, the Crosse.

An. It is meant of Christ himselfe, as Act. 1, 11. Reu. 1, 7.

3. The signe of the Crosse is venerable. Much more then, the Crosse: but the contrary was shewed before. Secondly, if the signe should be holy, it should be for likenes to the true Crosse, but that hath it none. The likenes of the true Crosse is T. the signe is . or . or such like.

Obiect. But some Churches vse the signe of the Crosse.

Ans. As an outward or ciuill thing, for order, not for holines. For neither a baptised party hauing the Crosse, is thought to haue more holines, neither one wanting it, is thought for that to haue the lesse.

4. Learn what is the true crucifix. Christ preached, crucified. Gal: 3, 1.

5. That wee by nature are accursed, for whom Christ must be crucified.

6. That by Christes being crucified, wee are freed from the curse.

7. That we are deliuered, from captiuitie to hell, sinne, and sathan, Christ hauing triumphed over them all.

8. That with Christ wee must be willing to beare our Crosse. Math. 16, 16.

9. That wee must loue Christ crucified. 1, Cor. 2, 2. Gal. 6, 14.

10. Not to be ashamed of the scandall of the Crosse.

11. To be crucified with Christ, Gal. 2, 1, Gal. 6, 14.

12. To aduance the Crosse of Christ, 1, Cor. 1, 17.

13. That if we be crucified with Christ, we shall be glorified with him.

12 This

¶ 12 This article should keepe vs from relying on man to much. 1. Cor. 1, 13.

The second perticular is *dead*. For the which are scriptures, Gen. 3, 15. *Thou shalt bruse his heele.*

2 Prefigured in all the bloody sacrifices, as is shewed, Heb. 9, 12. 1. Cor. 5, 7, Ioh. 19, 36, 1, Pet. 1, 19.

3 Fore-told by Esay, 53, 7. Dan. 9, 26.

4 Christ himselfe darkly fore-telleth it, Ioh. 12, 24, 33, and Ioh. 18, 32, and Mar. 10, 33, 34.

5 Euen Caiphas against his will prophesied. Ioh. 11, 49.

6 The Jewes went about it, Ioh. 7, 19, 25.

7 They sought for false witnes to this purpose. Mar. 14, 55.

8 They put Christ to death, as Peter telleth them, Act. 3, 15.

9 He was dead. Ioh. 19, 33.

10 So the Apostles declare, 1. Cor. 15, 3.

11 And Christ himselfe as past, Reuel. 2, 8.

12 Paul sheweth the end, Rom. 4, 25. And more, Heb. 2, 14.

13 The persons for whom are not left out. 2. Cor. 5, 14. Yet so as Paul restraineth them, Rom. 5, 6, 8. 1. Thim. 3, 10.

The meaning hereof will appeare, if we know,

First, what it is to die.

To die properly in a reasonable creature, is to haue the soule seuered from the body. So was it with Christ.

Obiect. Did not this vnder the personall vnion?

Aun. No: For though the body and soule were seuered from betweene themselues, both were ioyned to the god-head, so as the body was preserved from corruption, the soule was in happines.

Quest. How could the Prince of life die? Aun. According to his body, and in his body.

Secondly, if we know & consider the sort of Christs death.

Death may be said to be { naturall
violent.

Naturall.

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Naturall the cause wherof breedeth in ones selfe, this we call ones faire death.

Violent is when the cause is without one, as by sword, fire, strangling &c.

Christes death was violent, foretold by *Esay 53. 7.* by *Christ, Math. 16. 21.* and *Math. 17. 23.* and *Math. 21. 38.* so endeuoured the Iewes, *Ioh. 7. 25.* so did they. *1. Thess. 2. 15.*

Quest. But why violent? **Ans.** Christ had nothing in himselfe to cause him to die, as it was more, that so things prefigured in sacrifices might be fulfilled.

Yet so for all that was it violent, as voluntary, *Ioh. 10. 18.* Therefore is it, that Christ crying aloud, gaue vp the Ghost. Thirdly, if wee know, whether Christ died as wee were dead, or should die.

Death is { first.

{ second.

{ worldly.

Or, death is { spirituall.

{ euermourning.

Worldly is the seuering his soule from body.

Spirituall is the seuering of soule and body from sauing grace.

Euermourning is the seuering of soule and body from euermourning glory.

Christ (deare ly) died onely the first death, and ouercome the two other: Proving by his death, that worldly death becometh more liue vs.

Delivering vs from spirituall death.

Causing that euermourning death shall neuer approach to vs.

How should the fountaine of glorie and glory be depreiued of either?

The things which the scripture teacheth to professe, are,

1 That if one died, then he shall liue againe, *Cor. 15. 14.*

That is, 1 that every one must naturally die. *Heb. 9. 27.*

Object:

Obiect. Henoch, and Elias died not.

An. A priuiledge taketh not away a law. Their translating was a kind of death.

2 Euery of vs were dead spiritually, Eph, 2, 1, Colo, 2, 13, not the virgine Mary excepted.

3 That all had deserued euerlasting death, Ephe, 2, 3.

2 To take heede of sinne, sithence the stipend thereof is death, insomuch as Christ putting our person vppon him, could not escape death, Rom, 6, 23.

3 To be perswaded of the loue of God to vs, Rom, 5, 8.

4 That all, and euery of our sinnes are satisfied for, Rom, 4, 25, Heb, 9, 12, Gala, 2, 21. Insomuch as no punishment shall be inflicted, Rom, 8, 33, 34.

5 That I am freed from obedience to the law in the rigor thereof, Rom, 6, 7. Insomuch as mens traditions shall not bind me, Colo, 2, 20, 21.

6 That euen the curse of death is taken away, hence are places of buriall called sleeping places, and death sleepe.

Ob: All die. An: The sting of death is sinne, 1, Corin, 15, 56, which beeing taken out, it shall not hurt vs: so to the godly is death the entrance to happinesse.

7 That I should die to sinne, Rom, 6, 3, Colo, 3, 3, 5.

8 We must take heed of scandalising our brethren, Rom, 14, 15, 1, Cor, 8, 11. A scandall is occasion of sin.

Nay wee must doe all the good wee can to our brethren. Iohn, 1, 3, 16.

9 The more our outward man perrisheth, the more should our inner man be renewed, 2, Cor, 4, 10, 16.

10 To be perswaded, that if we die, wee die to the Lord. Rom, 14, 8. That is, should die in the Lord, that is, pleasing him by faith in Christ, and in good conscience.

As also should know, that euen in death God careth for vs. His owne Sonne died, yet did he not neglect him.

The third particuler is *Buried*. Scriptures for which are Esay, 53, 9.

2 A type therof was in Ionas, Math, 12, 39, 40. 3 It was prefignified by the woman, Mar, 14, 3, Math, 26, 12.

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4 The story wherof we may see Iohn 19 in the latter end.

5 Yea this was so cleere, as that there was an order of knighthood of the Sepulcher, so as at this day the Turke maketh a great commodity, for letting trauailers to goe in and see the Sepulcher.

The meaning is euident, that Christes body was bestowed apart from humane societie, as other dead bodies were wont to be serued.

And this was not onely, 1 To witnesse that he was truly dead, but that the victory might be the greater in Christes resurrectiō. 2 That he might be abaled to the lowest. 3 And to fulfill the type in Ionas.

The things the scripture teacheth vnder this article which we professe are,

1 A sure confirmation of Christes death, in that hee was buried.

2 That all believers are buried with Christ by Baptisme, as Rom, 6, 4. Col, 2, 12. that is, as buriall declareth many things vsually of bodies buried, the like should be in our finnes.

Christes body indeed saw no corruption, but was powerfully preserved, other bodies though doe feele some corruption beeing buried. For,

1 They are for euer remoued from humane societie in this world, so should our finnes be abandoned from vs.

2 They are wont to grow more and more lothsome, the like should be of our owne finnes in our eyes.

3 By little and little they spend and consume away: so should our finnes.

4 They waxe out of memory, and are quite forgotten: so must our finnes, as that we haue no liking remembrance of them.

3 To teach vs that wee should not much respect buriall in our selues, or neglect it for our friends in comly fort.

The fourth and last particular for abasement is *Descended into hell*, wherof before I speake as of the other, I thinke good to admonish to preuent misinterpreting, and misreporting.

porting.

1. Whereas all learned men are not of one mind touching the meaning of this article, I professe that my selfe doe hold, & wish my hearers to hold in this point, as the church of England holdeth and belieueth, and that I, if I seeme to any in speaking of this article to erre, will submit my selfe to the iudgement of them, who can and ought to iudge, & that very willingly vpon reason out of the scriptures vwill change my mind, and mind not to cast a snare vpon any, but wish them to try that which I speake.

2 I thinke that the not knowing of the true and proper meaning of this article, shall not hinder ones saluation, who belieueth the whole scriptures, and the doctrine thereof, & denieth not the words of this article, but willingly submit-teth himselfe to be instructed in the truth.

They therefore who agree in other matters of faith neces-sarie to saluation, & differing in this breake charitie, are too blame.

As likewise such as charge men to deny their Creede, if they hold not the same meaning of this article with them, though they hold the words.

3 I iudge that our Church of England, hath not synodi-chally by publique authoritie set downe, what should be ta-ken to be the proper meaning of this article.

Private men haue their priuate opinions, good they may be, but not to bind the whole church.

The reasons to induce me thus to thinke, are these.

1 Our booke of articles agreed vpon 1562, setteth down onely the words of the article, & of purpose (as it seemeth) leaueth out somewhat, that was in that article in King Ed-wards time.

2 A very learned, and reuerend Bishop of this land, writ-teth that he was forced to promise, that he would openly deliuer, which he thought was the likeliest and safest sence, as well of this article. &c. Which he would neuer haue written, if he had thought our whole Church had agreed in one meaning. Neither indeed, the matter being ouer-ruled by the word,

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ought he.

There is a saying when a law is made, he who will be wiser then the law, is a foole.

The same learned man sayeth, that he *hath not so full and faire warrant* (for the meaning of this article) *as he had for the redemption of man by the blood of Christ*. And yet what warrant he hath for this, learned men may examine. Besides he addeth, that *he was advised, and requested by men of greater place then he will name, to put the effect of that which he had delivered in writing.*

That the learned might iudge of the doctrine. Whereby it appeareth that this learned Bishop, and the other of greater place then he will name, meant that learned men should iudge, whether he hath thoroughly written of these matters, and trying, they might keepe that which is good.

Obiect: There is a Catechisme set out by publique authority expounding this article.

Aun. I know not whether the Catechisme be tolerated to be taught young children, or enioyned to all, as the doctrine of our Church. Besides I allow of the meaning in that Catechisme, as Doctor Whitaker hath done it into Greeke.

4 Though Ruffinus write, that this article is not in the Creede of the Romaine Church, nor is in the Churches of the East, and though Augustine, Tom. 9, in his exposition vpon the Creede to the Catechized, leaue it out, and it be not in the Nicene Creede, and Erasmus write, that he thinketh it was put into the Creede about the time of Thomas Aquinas: yet I hold it is not to be left out, for that other auncient Fathers haue mention of it, as I take it, Ignatius, Epiphanius, Athanasius, &c.

5 Many things by some being written about this article, I meane only for edifying of the simple, to speake as plainly as I can of it, and not to goe out into by discourses.

6 I thinke it not good to note any mans person, but being by an ordinarie course of preaching brought to speake heereof, to be faithfull as God hath giuen to shew the meaning

ning heereof, and to prepare for what can come against.

The meaning is not all a-like to all men.

Opinions touching the meaning of it, are } manifestly false,
 } probably true.

Manifestly false are two, the first of such who thinke that Christes humane soule after the separation from the body, went downe to the hell of the damned, to suffer the paines of hell. Against these disputeth *Hyllarius 16. de Trinitate.*

The second is of the Papists, who thinke that he went downe to *Limbus patrum*, (the vpper Region, or suburbs of hell) to take vp to heauen the soules of the godly, which they imagined to rest there till Christes resurrection.

Both these are so grosse, that they need not to be confuted.

Probably true, are such as haue some probability of truth, some more, some lesse.

The first opinion is, that Christ in his humane soule, after the parting of it from the body, went to hell, properly so called of the damned, and there did triumph.

Others there are which seeme to me to haue more probability of truth:

Of these some be only true, others true, fit, and proper.

Only true, as that which interpreteth this article, by *buried.*

As also that which holdeth that Christes sufferings on the Crosse, & in his agonie are signified heere.

True, and fit, and proper, as I take it (yet to be examined by the word of God, and doctrine taught in the Church of England) is that opinion which holdeth the meaning to be that Christ was among the dead in greatest abasement.

Christes being among the dead, cannot by any that vnderstand *Eis adon* be denied.

This abasement is signified, *Esa. 53.* when it is said, *he was oppressed,* and in *Dan. 9. 26.* In so much as victory is ascribed to *Ades. 1. Cor. 15. 55.*

We take not to tell what Christ did, which the Scripture maketh not mention of:

This opinion hath distinction of matter from the former
13. articles,

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articles, as being a degree lower, hath order as being in time after, hath propriety of words, as no learned man can deny.

The things the word of God teacheth vs to professe first hence are,

1 The wretchednes of sinne to make reconciliation, wherfore Christ was so abased.

2 The loue of God the Father, and Christ to vs, that for our sakes he was humbled so low.

3 Not to despaire how low so euer we be brought, considering our Sauour Christ in this article.

Hitherto Christes former estate.

Hitherto Christes abasement, his aduancement followeth, which is noted, Luk, 24, 46, that so it ought to be.

This is whereby Christ is lifted aboue all creatures.

Quest. Can the Godhead receaue glory? Aun. No: not of addition, but of manifestation.

His humane nature was freed from all weakenesses.

His soule from ignorance, and griefe.

His body was immortall, nimble, and glorious, &c.

This aduancement is in foure degrees. The first is, *the third day he arose from the dead.*

Scriptures for the which are,

1 Prophecie, Psal. 16, 10.

2 Type in Ionas, Math. 12, 40.

3 Fore-telling by Christ darkly, Iohn, 2, 19, 20, 21, 22, and Math: 17, 9.

4 Christ manifestly speaketh of it, Mark, 8, 31, 32.

5 The euent doth confirme in all the Euangelists.

6 Yea, an Angell witnesseth it, Mark, 16, 6.

7 Christ himselte sheweth it was requisite. Luk, 24, 46.

8 Peter treateth at large of it, Act, 2.

9 So doth Paul, 1, Cor. 15, 14, 17.

10 In so much as Mathias was chosen a witnes thereof. Act, 1, 22.

11 To this gaue the Apostles witnes, Act, 4, 33.

12 The Iewes themselues could not denie it. Math. 28,

11, 12, 13.

13 Iustin Martyr chargeth Tryphon with the same.

And this article is the more to be held, for that Pagans may beleue Christ to be dead, onely Christians beleue he rose.

Obiect: Thomas doubted.

Aun. That was that we should not doubt, as well obserueth Leo.

The meaning followeth.

But first the words of the Creed, and Math. 12. 40, must be reconciled.

In Mathew the words are vsed by Synecdoche as Augustine obserueth. And three implyeth, not three full, but three beginning.

Sure it is that Christ was not three nights in the graue.

There is therefore a Synecdoche.

In the words of the Creede, is the time, the thing.

Time, *the third day*. Thing, *arose from the dead*.

Day, to speake properly, is 24 houres space: heere it is taken for part thereof.

The third day is from the buriall.

He was buried on that we call Friday, before the Sunne setting, and rose on Sunday morning, at, or before the Sunne rising.

The Iewes counted their day from euening to euening, so as the light on the day we call Friday, was part of their former day, so as Christ was one whole day in the graue, & part of two.

The day Christ rose on, was the first day of creation of the world, now called, Reuel. 1, 10. the Lords day, not to be changed from religious vses.

Rose, that is, his body rose, the Godhead could not, the soule did not.

From the dead, that is, out of the graue.

So as that the body arose, that is, was quickned by the Godhead, and that to fulfill the prophetes touching this, as also to verifie the euerlastingnes of his kingdome, and to

show

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shew himse a victorious tryumpher.

In this article the Scripture teacheth,

- 1 That Christ is God, Rom, 1, 4.
- 2 That we are iustified from our finnes, Rom, 4, 25, Cor, 1, 15, 17, Rom, 8, 34, Cor, 1, 15, 55.
- 3 That we must rise from sin to newnesse of life, Rom, 6, 4, Phil, 3, 10.
- 4 That we should set our affections on things aloft, Colo: 3, 1.
- 5 Our head beeing risen, that we should rise. Christ is the first fruits.

The second degree is, *He ascended into heauen.*

- 1 For this are scriptures, Psalm, 68, 18.
- 2 A forerunning example in Elias, 2, Kings, 2, 11.
- 3 Signified by Christ aloofe of, Iohn, 6, 62, more plainly, Iohn, 14, 19, and Iohn, 16, 16.
- 4 In so much as Iohn, 16, 7, Christ witnesseth it to be very expedient, for that hee goeth before to prepare a place. Iohn, 14, 2.
- 5 This as the time drew neerer, Christ himsef spake more plainly of, as Iohn, 20, 17.
- 6 The fulfilling thereof wee may reade, Mark, 16, 19, Lnk, 24, 51.
- 7 So as the manner is not left out, Acts 1, 9.
- 8 The same doth Peter preach, Act, 2, 33, 34. And Paul writing stand vpon it, Eph. 4, 9, 10. Noting it as a chiefe part of the misterie of godlines. 1, Tim. 3, 16.
- 9 Some take vpon the to note the very particuler place, as hauing some marke at this time, so euident is it.

The meaning may appeare out of the words, which im-
plic a mouing to a place.

The mouing in the word *ascended*: the place *heauen*.

For better knowing of *ascended*, marke the signification of the word, what ascended, by what meanes, and to what end.

Ascended, signifieth lifted, or mounted vp on high. So as whereas Christ bodily before on the earth, he doth no more

so

so now.

Therefore is it said he was carried vp, Luke 24, 51, as Acts 1, 9, and therefore is, Tim, 1, 3, 16, glory added.

The Godhead did not, nor could ascend beeing euery where.

The manhood onely ascended, wherby is implied an absence thereof.

Ob: Christ saith, I am with you to the end of the world.

An. To all creatures by his diuine essence, power, and prouidence, to his children by mysticall headship, & gifts of the holy Ghost, not bodily.

The Godhead caried vp the manhood.

He ascended, 1 To shew Angels and powers subiect to him, 1, Pet, 3, 22.

2 To giue gifts to his Church, Ephe, 4, 16, Iohn, 16, 7.

3 To declare he had led captivity captiue.

4 To find eternall redemption, Heb, 9, 12.

5 To prepare a place for vs, Iohn, 14, 2. Therefore is hee called our forerunner. Heb, 6, 20.

Heauen is taken as before in the article *Maker of heauen and earth*. Heere it signifieth the third or happy heauen, otherwise by Paule, called Paradise.

The Scripture by this article teacheth vs,

1 To ouerturne vbiquitie, transubstantiation, consubstantiation.

2 To be perswaded that God will neuer leaue his Church vnfurnished of necessary gifts.

3 That all enemies are overcome.

Ob: They rage yet. An: For exercise, not to overcome the godly.

4 To be perswaded, that beeing once redeemed, we shal alwaies so continue.

5 If we want comfort, to stay our selues vpon Christ, ascending to send the Comforter.

6 That we must be perswaded we shall one day in bodies be in heauen. Iohn 14, 2.

Gods childrens soules after death were in heauen, Chri-

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His body (except Elias &c) was the first.

Ob: It seemed that before Christ ascended, heauen was not opened to the children of God, Heb, 9, 8.

An: The doctrine before was not so cleerely opened as afterward, not otherwise.

The third degree is, *and sitteth at the right hand of God the father Almighty.* For which are scriptures.

1 Prophecyng it, Psalm, 110, which Christ sheweth to be meant of *the Christ*, Math, 22, 44. And Christ verifieth of, and applieth to himselfe, Math, 26, 64. The which likewise Peter doth, Acts, 2, 34, for his sermon is of Christ. And Heb, 1, 13.

2 Telling the actuall fulfilling of it. Mark, 16, 19.

Infomuch as Stephen saw him there, Acts, 7, 56, and to the Heb, 1, 3, it is set downe as a thing noted peculiarly in Christ, and belonging to him, euen aboue Angels.

Infomuch likewise, as by this, the excellent greatnesse of the power of God is declared, Ephe, 1, 20, Acts, 2, 33.

Great comfort commeth to Gods Church, and children, heereby. Rom, 8, 34.

As likewise great vse for instruction, 1. To teach vs the abolishing of the Iewish seruice, Heb, 8, 1.

2 Continuance in the fauour of God, for Gods people. Heb: 10, 12.

3 An helpe to mortifie sin. Heb: 12, 2.

4 As also to helpe forward quickening to all duties of godlinesse.

5 Besides the excellencie of Christ aboue all creatures Pet: 1, 3, 22.

The meaning will best
appeare by the wordes

{ *seuerally.*
 ioyntly.
 thing sitting.

The words seuerally note

{ *place, at the right hand, &c.*

Sitting, to speake properly (caryng a dignitie with it aboue standing) signifieth a knowne position of the body. Yet heere I take, it is not properly and strictly so to be vnderstood:

derstood. For Rom, 8, 34, he is said to be at the right hand, to 1, Pet, 3, 22.

And Stephen saw him standing, Acts, 7, 55, 56.

So as I take it, sitting is put for being present, & there abiding.

Now this is not alone: for first it is with continuance, Acts, 3, 22, Heb, 10, 12, so as well is it in the article *sitting*, not that he is tyed, or violently held there, but that he pleaseth there in manhood to continue.

Ob: Hee appeared to Saule by the way, or in the way, Acts, 9, 5.

An: It doth not hinder, but that hee was in heaven still, for Stephen saw him there. Acts, 7, 55.

Secondly with dooing somewhat. For he is not in heaven idle: but 1 maketh intercession, Rom, 8, 34, Heb, 10, 12.

Intercession, is making intreatie in his Churches behalfe: not by prostrating his body: but

1 For that he appeareth in heaven with mans nature, & his owne deserts, for the Church. Heb, 9, 24.

2 The blood of his sprinkling abiding for ever efficacious. Heb, 12, 24.

3 For that Christ willeth that his satisfaction should be imputed to all whom the Father hath given vnto him.

4 And Christ causeth that his apply Christes merits to themselves.

Now Christ so maketh intercession, as alone.

Ob: The Spirit is said to make requests, Rom, 8, 26.

An: Intercession noted in Christ, is by satisfaction in humane nature. So doth not the Spirit: that onely stirreth vs vp to pray vnto God. And that is Pauls meaning, Rom, 8, 26.

Que. Maketh Christ intercession in one or both natures?

An. In his whole person.

Ob: Then Christ being God, should make intercession to God, that is to himselfe.

Ans: Christ maketh intercession to the person of God

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the Father, not the essence: in the Father, the other persons are pleased.

2 He gathereth and governeth the Church, ruling by his Spirit his children, keeping downe by his power the enemies.

The place is at *the right hand of God the Father almighty*. What GOD the Father almighty meaneth and teacheth, looke before. *Right hand* is vsed in comparison.

Right and left hand are taken from bodily things: so as a spirit hath not properly right hand or left.

Right hand, arme, eyes, are said to be in GOD, but not properly. *Understand not right hand in God properly* (saith S. Basil) *least thou thinke there be in him a left also*. Skaion.

Such parts are said to be in God, when thereby is noted to be in God the dooing of the things, whereto those parts in men serue, as arme for strength, eye for knowledge.

Right hand among men is vsed diuersly.

Cyrus set those whom he loued best at his left hand next his heart.

Among the Numidians the middle place was honourable.

In Scripture and with vs, the right and being at it noteth honour, as of Salomon toward Bathsheba, 1. King: 2, 19.

The sonnes of Zebede so desired, so is it Psal, 45, 9.

So as this in Christ doth signifie partaking manifested glory, looke. Act, 7, 55.

For as a Prince vnder the chaire of estate, placing one at his right hand, noteth the great glory wherein he would haue the partie appeare, so is it heere.

Indeede the Godhead was alwayes glorious, but it hid it selfe for a while: heere then is the bewraying of it.

This must then be remembered to be after his ascension, and not to the destroying of the humane nature.

Now *God the Father almighty* is named (I take it) to note the kind of glory, as not worldly, but heauenly, as is of him who is *Father*, and *almightie*, and not to be looked for outwardly, as of or in bodily things of this lower world.

The

The words ioyntly may easily be vnderstood, as meaning that he who before was so base, as to descend into hell, is now in the greatest glory in heauen.

Que. According to which nature sitteth Christ at Gods right hand.

Aun. According to both, & therefore is it said of Christ the person. For although the Godhead were alwayes in infinite glory, yet did it for a time after the incarnation (as it were) hide it selfe, but not for euer, but after the rising againe from dead, did make it selfe knowne to be in glory, euen in the humane nature.

According to the diuine nature he sitteth at Gods right hand, as manifesting the humane: and lightening the humane nature, as it were, with beames of the Godhead.

According to the humaine, in as much as the humane nature by habituall gifts, as wisdom, power, maiestie is aboue all creatures, so as Christ euen in the humane nature, is Lord of all creatures, and is therein to be adored.

Quest. Doth not this sitting at the right hand imply some inferiority?

Aun. Christ in respect of his office of mediatour, and of the humane nature, is inferiour to the Father, according to the diuine Essence he is equall.

Some from this article, as much as in them lieth, would ouerthrow the humane nature of Christ, at least hold that which overthroweth it.

For thus they reason. The right hand of God is euery where, Christ is at the right hand of God, therefore Christ is euery where.

This reason though it might safely be graunted, when as that which is of one nature is giuen to the whole person, after which manner being on earth, he was said to be in heauen, Iohn, 3, 13, according to his Godhead, for that whole Christ is euery where, though not *the whole of Christ*, *totus Christus*, though not *totum Christi*: yet because their meaning is to proue it of the humane nature, therefore they frame it thus.

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The right hand of God is euery where.

The humaine nature of Christ, is at the right hand of God: Therefore, &c.

The humaine nature of Christ is euery where, in so much as Iacobus Audred feareth not to say it is in a dunghill. &c.

Ans. I wil shew the slightnes of this reason, by examples to the common people.

This wheele is fise or sixe yards about, this naile is in this wheele, therefore this naile is fise or sixe yards about.

The Thames is below Greenwich, and aboue Kingstone.

London standeth vpon the Thames.

Therefore London standeth below Greenwich, and aboue Kingston.

The ayre is ouer all the earth.

I am in the ayre, therefore ouer all the earth.

Suffolk is from Newmarket to Ipswitch.

Bury is in Suffolk, therefore Bury is from Newmarket to Ipswitch.

The right hand of God is from eternity. Therefore the body of Christ *Sadeel*.

Secondly, I take exception against the forme of the reason, for it should be thus.

The right hand of God is euery where.

The body of Christ is at the right hand of God.

Therefore the body of Christ is at that which is euery where.

Thirdly, I say, heere is no cause for cause. For Christes being at the right hand of God, causeth not the body to be euery where. That would infinitenes of Essence doe, and should doe.

Fourthly, I examine the propositions, and first the first, the right hand of God is euery where. If right hand be taken for Gods power, and Essence, is it true, if it signifie fullie manifested glory (as I take it, it doth in this article) it is not true, for it is most fully manifested in the heauens. Even from the first conception was the humaine nature ioyned

to the Godhead, but not in the sense of this article, said to be at the right hand of God the Father, the person not barelie the humaine nature.

The Scripture by this article teacheth

1 In no sort to destroy the body of Christ, in holding that hee beeing at Gods right hand, hath his body every where. For it is in heauen, Act, 3, 21.

2 That Christ is aboue Angels, and all creatures. 1, Pet. 3, 22.

3 To be assured that there can be no condemnation to vs, who are in Christ. Rom. 8, 34.

4 That we shall be sure to perseuer in grace, we haue an aduocate with the Father for vs, 1, John, 2, 1.

5 That we must shake off all sinne. Heb. 12, 2. It is absurd that Christ should make intercession to haue vs kept from sinne, and the punishment thereof, and our selues to delight therein.

6 We must seeke the things which are aloft, where Christ sitteth at the right hand, &c. Col. 3, 1.

7 That we be perswaded we sit there with Christ, in title now, and shall afterward in full possession. Eph. 2, 6.

8 Not to doubt of Christes gathering, and gouerning his Church.

The fourth, last, and highest degree, is, *from thence hee shall, &c.*

Scriptures for the which are, not onely shewing it likely to be in punishing Adam, the world by the flood, Sodom and Gomorrha, but expresse and linely places besides, as Dan. 7, 8, 9, 10.

So as Christ speaketh more plainly. Iohn, 5, 22, 27. Which one day shall be executed, Math. 19, 28, as is more cleerely deliuered. Act, 17, 31.

So as the manner is set down, Apoc, 20, 11, 12. Math. 25. Is commaunded to be preached, Acts, 10, 42. Whereof Paule maketh vse, Rom, 14, 10, and 2, Cor, 5, 10.

In so much as not onely Acts 24, 26, but euen 2, Tim, 4, 1.

And it appeareth, Heb, 6, 2, to haue been a poynt of Catechisme.

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technisme. Howsoever many scoffed at it. 2, Pet, 3, 4, 5.

Origen thinketh that the Priest had bells in the lower part of his robe to put in mind of the end of the world.

It is knowne what S. Ierom said of himselfe, *whether I eate or drinke, or whatsoeuer I doe, mee thinketh I beare the trumpet sounding, and a voyce saying, Arise ye dead, and come to iudgement.*

The meaning will appeare out of the words, which offer three seuerall considerations, the place, the thing, the persons.

The place *from whence*. This implieth the most high and glorious heauen.

Quest. But why frō heauen? An. Christ is now there, and in heauen it is not meete that wicked men and spirits should be, though it were to receiue their iudgement.

Que: Of whom is this meant? An. Of Christ, who according to his manhood can descend.

Quest. Whether shall he come? An. some thinke into the valley of Iehoshaphat, according to Joel, 3, 2.

But there is but allusion, & Joel speaketh not there of the latter and generall, but of a neerer, and particuler iudgement.

Others thinke to the earth, there to iudge. Some good men haue thought thus.

I loue not to strīue with any about matters little needfull, yet not speaking to bind any mans conscience; I thinke, not to the earth.

1 For that I remember no cleere place of scripture so saying.

2 As also it may be doubted, whether the earth be large enough to receiue at once all men who haue been vpon it.

3 And lastly, for that the scripture seemeth to say, that it shall be in the ayre, 1, Thel. 4, 17.

And in a glorious throne, Math. 5, 31. See also Reuel: 20, 11.

Which is most likely so to be; for that then satan, who had hetherbefore usurped the principall of the ayre, shal then thence

thence be cast downe.

The thing is *comming to iudge*. Where is the meane, & the end.

The meane, *comming*.

There are chiefly noted in scriptures two commings of Christ, 1 In the flesh. 2 In glory. This is meant.

This latter is expedient not only for manifesting the glorie of Christes Godhead, but cleering the iustice of God.

Sure, it shall be, whatsoeuer mockers doe thinke or say.

The time is not set downe.

It shall be most suddaine.

It shall be in wonderfull glory, able to amase any creature. In which it is called the euill and terrible day. Amos, 6, 3.

For if the time of grace be so, Mala, 4, much more this.

And the rather, for that Gods presence shall then appeare, who though hee come in fauour, yet striketh great terror, as to Elias.

It was comonly thought, if one saw God, that he should die, Gene, 16, 13, Gene, 32, 30, and Iudg, 13, 23.

But when hee shall come in iustice, what terrors must there needes be?

Thinke but of trowanting schollers, or slothfull seruants, looking for a seuer Maister, or of guiltie prisoners for an vpright Iudge, and then tell mee how great mens feare may be of God.

For that none but haue some reliques of sinnes, God being infinitely iust.

Now this must needes be increased, by the thinking how God hath cast the Angels into hell, and others, but also, in that the euent of this iudgement shall be for euer.

One shall be personally called out, his owne thoughts his accusers: his conscience witnesse against him, feare his executioner.

Now, when one shall see the brightnesse of Gods maiestie on the one part, and the uglinesse of lothsome deuils on the other side, how may not this trouble, as Cyrill well ob-

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serueth.

Not to appeare heere is impossible, to appeare may seeme to be intollerable.

For whatsoever may trouble, will appeare. If it were but feare to the mind it were much. It will be sights to the eyes, hearing to the eares, noysome scents of brimstone to the smell; finally, it shal afflict the whole man.

Besides, the trouble that will arise vnto vs at others troubles increaseth, when we shall heare the horrible scrichings of others, see their miserable shifts in perplexitie, this cannot but astonish.

When all this shall be on a suddaine, how much more will it amaze?

Neuer were wee in any terrible tempest of thunder and lightning?

• Looke to the Israelites, Exod, 19, 16, Habac, 3, 2.

• Thinke of the false terror at Oxford, at London, what will true doe?

• Especially when Christ himselfe, in whom all our comfort is, is. Reue, 19, 12. And the manner as is Luke 21.

• The end is to iudge. This is sometimes put for gouerning in generall, heere it signifieth two workes of iudgment; 1 Laying open all things: 2 Giuing sentence vpon all things.

The laying open, is whereby all things may be perceiued, not onely of God, but euen of our selues, as likewise (I take it) to others by our owne confession.

This laying open of all things, is by the booke of conscience, Apoc, 20, 11, 12.

And heere every secret thing whatsoever shall be discovered. Ecclesiast. 12, 14.

• The sentence giuing, is whereby to every one shall be awarded whereto he may and must stand.

The proceeding shal be according to the deeds: to teach what faith to trust vnto, namely, that which worketh by loue. This sentence, shall neuer bee reuerfed. Looke Math, 25, 46.

The

The persons to be iudged, *quick, and dead*, that is, all, and every one. Though now their bodies are consumed,

1 The Scripture by this article teacheth vs to be settled against all Atheists, and scoffers, in full perswasion of this article. 2, Pet. 3.

2 That since the Iudge shall come from heauen, we may before send thither our harts to meete him, & in the meane while thence to looke for him. Phil. 3, 20.

3 Sithence Christ Iesus shall be Iudge, beleeuers should haue great comfort, so as they might wish for that day, and vnbeleeuers cannot choose but be affrighted, in that he cometh to iudge, in whom they will not beleue.

4 And seeing one, that is, he shall iudge vs all, we must not iudge or condemne one another, 1 Except we haue a calling thereto, 2 Not rashly, 3 Not to determine peremptorily of their small estate.

5 The suddainnes should make vs presently to be ready, and not put off from day to day.

6 Of the gloriousnes and terriblenes must we make vse. 1 To our selues, not quite to be out of hope, but rather of good courage in Christ.

As also to labour to be found in peace. 2, Pet. 3, 14. So may we be, if wee be in Christ, and haue truly turned to God. 2, Pet. 3, 14.

If we keepe a good conscience, Act. 24, 16. Psal. 125.

If we be often thinking of this day, and preparing against it.

2 Towards others must we make vse, as Paul, Act. 24, 26, but especially, 2, Cor. 5, 11.

7. For that all things shall be layed open, wee must take heede of secret sinnes, Ecclesi. 12, 14. Eph. 5, 12, 13, and euen of small.

As also to make much of a good conscience.

8 And seeing the sentence shall be according to works, labour for working faith.

9 The sentence not being to be reuerfed, should make vs carefull, that in death we might be cleared. For as death

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findeth, so shall iudgement.

Thus farre of the second person, now followeth of the third.

Quest. Is not that which is before, being beleueed, sufficient to saluation, especially seeing that the Scripture oftwhere sayth, that beleeuing in Christ we shall be saued.

Aun. The former is not enough, this misterie of the Trinitie reuealed must be beleueed. And where it is said beleuing in Christ sufficeth, that is not meant to bar other doctrines, but to shew that beleuing in Christ is most necessarie, which indeede is neuer without beleuing in Father, & holy Ghost, for that none can say that Iesus is Christ, but by the holy Ghost.

Obiect: Some are said, Act, 19. not to haue heard whether there be an holy Ghost.

Aun. That is vnderstood of the gifts of the holy Ghost.

Zonaras writeth in his 3, Tome, that this article was not put into this Creede, till the time of Macedonius the heretique.

This heritique denied about the yeere of Christ 364, the Godhead of the holy Ghost, against whom the first Constantinopolitane counsell was gathered, and condemned him.

It may be doubted whether Zonaras write true, for that it is in the Nicene Creede, and in that of Athanasius. Sure it is that the Scripture teacheth it, and till more question was made of it, it was not so cleare as others.

Where-vpon Gregory Nazianzen in an Epistle, writeth to Basil thus, *Teach vs how farre we should in disputing about the Diuinitie of the holy Ghost, and what words we should vse, and how warily we are to behaue our selues.*

Erasmus was blamed by some for his boldnes this way, in saying that the Scripture did not call the holy Ghost God.

But if it were as Zonaras writeth, surely these words of the Creede were not ioyned together by the Apostles, though the doctrine be Apostolical.

Que. Doth not the placing of this article put some inequality

quality between the persons ?

Aun. No : it is onely for orders sake, besides, seeing the personall being of the holy Ghost, is of the Father, and Sonne, and the full manifestation thereof after Father and Sonne: therefore is it named after.

The grounds of Scripture for it are, Gen. 1, 2. Where the holy Ghost is said to doe like an Hen, to cherish and warme the creatures, and as it were to put life into them as to Chickens. which no creature can doe.

2 The forme of Baptisme doth manifestly proue this, Math.2,8,25,we are not baptized into that,but wherein we belecue.

3 That prayer, 2, Cor. 13, 13. doth manifestly proue the same.

4 Ad Reuel: 1,4. and A&t,5,3,4.

5 The contempt of the holy Ghost, is noted for a greivous sinne. Heb. 10, 29.

6 The sinne against the holy Ghost vn pardonable.

7 Iustin Martyr thinketh the doctrine of the holy Ghost
so cleare, as that he thinketh that Plato knew it.

The meaning wil appeare from the words knowne, wherein is repeated the profession, and that wherein the profession is to beleeue.

The profession, and the meaning of it, looke at the first. It is heere repeated, for the long setting downe of the doctrine touching Christ, as to imply that it is to be repeated to euery article particularly.

That in which the profession sayeth I doe beleue, is the ho-
lie Ghost.

Ghost is an old English word, and is the same with spirit: so ghostly Father, counsaile for spirituall.

A spirit is a substance & creating.

not having body. And is created.

Creating is heere meant, this is God, and infinite.

Used of God, it sometimes signifieth { essentially.
personally.

2 personally.

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Essentially, Iohn. 4, 24. *God is a spirit.*

Personally in this place, and else where.

Que. Why is the third person in speciall called spirit?

Aun. Not onely for that it hath the common nature of God, but for that the being of it, is as inspired or breathed, this in another word is called proceeding.

Proceeding is whereby the holy Ghost partaketh the whole diuine Essence of God the Father, & God the Son.

Holy, is free from sinne. And is eyther } made holy,
making holy.

This holy Ghost is not onely holy, but maketh holy.

Que. Doth not the Father and Sonne make holy?

Aun. Yes: Iohn, 17, 17, 19, but by the holy Ghost.

The contents of this article aunswereth to this question.
What beleeuest thou of the holy Ghost? I beleeue in the holy Ghost.

The things which the Scripture teacheth to beleeue, touching the holy Ghost, are either of himselfe, or of his works.

Of himselfe it teacheth to beleeue three points.

1 That the holy Ghost is God. This may appeare for that he is called Iehoua, compare Esa 6, 9, with Act, 28, 25. And Ier. 31, 31, with the couenant in Baptisme.

He is called God, 1, Cor. 3, 16. 1, Cor. 6, 19, 20. 1, Cor. 12, 6, 11.

He is euery where. Psal: 139, 7.

He knoweth all things, Iohn, 14, 26.

He is almighty. Math. 12, 28.

He createth and gouerneth all things, Gene. 1, 2. Psalme, 104, 3.

He is adored.

2 That the holy Ghost is a distinct person from the Father. This may appeare, Math. 3, 16, Math. 28, 23. 2, Cor 13, 13.

3. That the holy Ghost is of the same substance, and dignity with God the Father.

Thus farre the things which the Scripture teacheth to beleeue,

leeue, of the holy Ghost himfelfe, now follow thofe which are touching his works, and heerein that I beleuee I ought 1 to haue fome works, 2 to difcerne them.

That I ought to haue fome works it appeareth, for that I cannot call the Lord Iefus without the fpirit, and if I haue not the fpirit of Chrift, I am none of Chriftes.

These works can neuer wholly be left.

The works I ought to haue in me (being of yeeres of difcretion, and hauing meanes) are to faluation.

1 Sauing knowledge of the wil of God.

2 Beleueing the promifes of God in Iefus.

3 Regeneration or fanctification to obedience of the whole Law, and word of God.

4 Leading into all truth. 5 Spiritual groweth, & encrease. Difcerne, we are commanded to try the fpirits, 1, 1oh. 4, 1. Difcerning teacheth firft,

1 Whence thefe graces come, by meanes of the word.

Athanasius faith, *Wherefoener the fpirit is, he is by the word of Sacraments, prayer, company, conference.*

2 How they are difcerned from counterfeit. That wee fhall finde, for that the fpirit fauing draweth all to the word:

2 Driueth to Chrift, firreth vp to fanctification, not onely reftraineth.

3 Howe they are to be cherifhed, namely by the fame meanes they were bred.

Hitherto hath beene the doctrine to be beleueed concerning God: now followeth that which is concerning the Church, to the end of the Creede.

Well faith S. Auguftine, *the right order of confeffion did require, that after the Trinny, fhould be ioyned the Church, as an houfe for the dweller, Gods Temple for himfelfe, the Cutty for the firft founder.*

Now all that is faid, and to be held of the Church, is as it is in it felfe, or in the gifts beftowed vpon it.

In it felfe the Church is holy, Catholique.

But firft muft the reading be cleared.

There is a word to be repeated, the verbe, *I beleue. Of this*

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this we shal heere neede to repeate nothing.

Quest. It may be enquired, whether the word *in*, be not also to be repeated.

Aun. No : the best coppies haue it not, in so much as the Catechisme of the counsell of Trent refuseth it. 2 The Church is a creature & may not be trusted in, 3 Whomsoeuer we trust in, we may pray vnto, so must we not to the Church.

Obiect: The people are said to haue beleeued in Moses. Aun. Vnproperly.

They beleued that word which Moses deliuered them from God, the word was Gods word.

Onely that which we are said to beleeuue, must be considered, that is the Church with the marks thereof.

Now according to the course to be held, let vs consider some Scriptures, where-vpon this doctrine touching the Church resteth.

And indeede for the prouing of this article, most of the Scriptures serue as likewise the chiefeft works of God.

God had his Church (in counsaile) from before the creation of the world. Eph: 1,4.

This is the seede of the woman. Gen. 3, 15.

Christ without this Church is as it were maymed, it being his body, he the head, Ephe. 1, 22. Ephe. 5, 23.

Otherwise cannot the couenant of God be, which is made to the Church.

And to omit further prooffe, experience doth manifestly shew that there is such a thing.

Besides, that the Church is *holy*, it is as cleare as the former, Ephe: 5, 2, 27.

The Saints haue washed their garments in the blood of the Lambe, God doth so commaund.

Without holines none shall see God, Heb. 12, 14.

It is also *Catholicque*, Apoca: 5, 9, 10. Heb. 12, 22. Eph. 3, 15.

The meaning heereof wil arise from the right knowledge of the words, and those 1 severally, 2 ioyntly.

Church

Church every way is not taken alike. In common speech the common people take it for a building for holy viles, so is it the same with temple. It is not so to be vnderstoode here.

Sometimes it is taken more generally, and civilly, for any assembly, as Acts, 19, 39, 40, so must it not be taken here.

Lastly, it is taken specially, and in the scriptures for the whole company of men and Angels, predestinate, chosen, called, iustified, sanctified, and in their time to be glorified, Angels from the first, men after death.

It hath the name in Greeke and Latine of calling out, and seuering from others, being indeede Gods chosen, and select company.

The name in English (I take it) is of the Greeke *Kyriake*, as belonging to the Lord, for so it doth.

For better vnderstanding heereof, consider the distinctions of the Church, and some properties.

The distinctions are in words, not of the scripture, but of learned writers.

As into { general. The whole company.
particular. A part.

The generall is meant in the Creede.

2 Against the whole hath 5 militans.

parts. So is the Church triumphant.

Militant is that which is warring in this life against the flesh, the devil, and the world.

Triumphant is in glory in heaven. Both together here

are made of

1. 3. The Church is 3. visible that may be seen to be a Church. 2. Invisible, that is not apparent to outward sense to be a Church.

The whole Church together in this life, is iniquible.

...and the **available**...

Particular Church is sometimes

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**The visible particular Church hath hypocrites admixed.
The Creede speaketh of the whole Church together, and
so invisible in this life.**

Properties of the Church, besides these named in the Creeds.

- 1 It is but one.
- 2 It hath but one head Christ.
- 3 Out of it is no salvation.
- 4 It shal neuer decay, Math. 16, 18.
- 5 It is neuer seuered from Christ.

The marks in the Creede, are $\left\{ \begin{array}{l} \text{Holy.} \\ \text{Cath.} \end{array} \right.$

Holy, is free from sinne, raining, and condemning.
Cōnperfectly.

One may be holy }
perfectly.

Imperfectly, by sanctification in this life.

Perfectly by { imputation in this life.
 { sanctification in the life to come.

It is meant every way here.

Catholique is a Greeke word, and is vnproperly.
is vsed in Wryters two wayes, { properly.

Vnproperly, and so it signifieth as much as orthodoxall. In which sense sometimes the Fathers use it. So might Rome in former time have been Catholique; so is England, Scotland, &c. Catholique now.

Where make's colonage of the Papists, who would make the world beleene, that Catholique and Romaine Church is all one, and for that Rome was sometimes in this sence Catholique, it should be every way now.

As well might they judge the Catholic King, to be King of all the world.

Properly it signifieth as much as vniuerfall, not tied to one people in one Country, of one time, or one condition, &c. So is it to be taken here.

The

The Nicene Creede addeth Apostolique, that is holding the Apostles doctrine. This the Romanists wrongfully appropriate to themselves.

Jointly the words together carie this sence, that every one who professeth this Creede,

1 Beleeueth that there is such a company, as is specified before.

2 That himselfe is of the same company, Heb. 3, 1, 1, Cor: 12, 13, Heb. 12, 22, 23.

The things which we are to beleeue concerning the church, are whatsoever the word of God teacheth, which though we cannot reckon vp all in this short manner of teaching, in short time, and in right order, yet in the most necessary we will endeavour.

1 To iudge and thinke very highly of the Church, euen next God, not onely for the place it hath in the Creede, and order after the holy Ghost, but for the titles it hath, *house of God, pillar and firmenes of truth, body of Christ, spouse or wife of Christ, (Christ himselfe.* 1, Cor. 12, 12.

Yet heere we must take heed that we thinke not too highlye of the Church. As to iudge,

First, that it is about the scriptures, as the Papists in words teach, at least some of them, and all, that the authority of the scriptures to vs ward, hangeth vpon the Church, and can no otherwise be knowne.

The Church is founded vpon the scriptures, and Christ, not Christ vpon the Church.

The authority of the scriptures is from themselves, or God in them, as the authority of a Princes deede is from the Prince himselfe, not from any other witnes. So doeth light cause it selfe to be seene, as the euidence of scriptures shew themselves to be scriptures.

Que. Doth the Church nothing to the scriptures?

Ans. Yes: 1 It keepeth the Roles and Records of the scripture.

2 It discerneth canonicall from Apocriphall, it maketh none canonicall.

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3. It publisheth the scriptures like a Crier.

4. It expoundeth, and openeth the scriptures.

Secondly, to hold that the Church cannot erre.

For better vnderstanding whereof, wee must know that some part of the Church is in heauen, and that indeede can not erre: the other is on earth, of this doe we speake here, this can and doth erre, being a visible company, wherein are mixt bad with good.

Yea, it may erre iudicially, as the false Prophets to Achab, the Scribes and Pharisees against Christ.

So as that it is no good saying, this faith the Church, therefore it is to be beleued.

Thirdly, to hold that the safest way from all error, is, to hold to the Church.

True it is indeede, it is safe being in the Church visible, whereof this is said: but the safest is to hold to Christ, and the scriptures.

2. Neuer to doubt, but that there is, and shall be a Church for euer. So as that it is not possible it should all, alwayes be scene, for some part are vnborne, some are in heauen, and very few sometimes haue beene on earth, and could not be knowne to be of the Church.

3. Thoroughly to take knowledge of the nature of the Church, which wee beleene, and is not onely a company professing Christian faith, hauing the same Sacraments, and lawfull pastors, vnder one head the Pope: but as we heard before, predestinate to glory, in time called, iustified, sanctified, and glorified.

4. That Christ is the onely head of this Church.

5. To know the proper visible Church: These are the word, sacraments, prayer, good life.

When I say the word, I meane the pure text, in the pure sence of it, and the sacraments in lawfull administration.

Que. Whether then is the Church of Rome a true visible Church?

Aun. No: For though it keepe a coppie of the Bible text, yet it is with great corruption, neither in the true and proper

proper exposition. For their body of doctrine, which they would fetch from the scriptures, ouer-turneth the foundation, in their idolatry of the masse, worshipping saints, creatures, their iustification by works, &c.

Obiect. They haue baptisme, Aun. They should haue it with the word, so haue they it not. 2. They haue Baptisme, as a theefe might steale away the great scale, & without authority set it to writing, no otherwise.

6 That we should ioine in communion with a true visible Church: (a true visible Church I call, that hath the marks as before, holding the foundation of saluation, as before) and must not seuer our selues there from. Indee we must not consent to sinne, or discent in loue.

7 That wee must labour to be true members of this Church, which heere we beleue.

So shall we doe, by giuing all diligence to make out calling and choosing sure. Calling implieth setting in fauour knowledge, faith, and obedience.

8 That the Church is not appropriated to any people, place, time: So as the Romanists doe fondly, who would haue vs beleue the Catholique Romaine Church, As if one should say the French Paris, or English London church, whereas besides the Romaine, is no particular Church.

9 That all who professe themselves of the Church, must be holy, and grow in holines,

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AN EXPOSITION

vpon the 119 Psalme,

(. . .)

THE 119 Psalme is most heavenly, and deserueth in speciall sort to be wel knowne, remembred, & found by experience in euery of our harts.

It hath so many parts or staues (the most learned call them *Oſonaries*, for that they haue eight lines or verses in them) as there be letters in the Hebrew Alphabet, euery verse of euery staffe beginning with the same.

Whereby is declared vnto vs, 1 The diligence of the penner, that with very carefull meditation it was framed. 2 The worth of the Psalme in that the spirit fretteth, and estameleth it with these Characters. 3 And desire that the Reader should remember it, being thus in order of elements set downe. The same course is in other places of Scripture, Psal. 25, Psal. 34, Psal. 37, Psal. 111, Psal. 112. The Prouerbs 31, Lamentations of Ieremie, for the same ends.

This Psalme containeth truth, and doctrines of diuers sorts: the which to range in their orders, and siety to sunder, is somewhat hard, and not very necessary.

It is altogether (as a man may terme it) a christall (not flattering glasse) of all true godlines, or a touchstone of all sincere harted worshippers of God, & liuely anatomie of laying open of a good soule. Whereto the more one can find himselfe like, the more mercy hath he found of God, and oweth him the more praise.

The first staffe or oſonarie, setteth out vnto vs a good and godly man or woman: and that 1 *at large*, as may be said. 2 In more speciall sort.

The more *at large*, or in generall setting forth of a good and godly person, is in the three first verses: and that after two sorts.

sorts, 1. From the duties of this party, 2 From the commendation of his estate.

The duties are fixe, two and two linked together in every verse.

The commendation : that such parties are blessed.

But before wee can as we should with profit consider of this, or other such places of scriptures, where morrall duties are commended or commaunded, somewhat before hand must be knowne.

First, that though no word be spoken of Christ, it must alwayes be vnderstood, that he is the full, and onely cause of every of our saluations.

2 That these and such like duties are then commended in any party, when the party is first in Christ, that is, for Christes sake hath pardon of his finnes, and imputation of accounting of true righteousness, otherwise not.

3 They must come from faith working them for conscience to Godward, for the deed done only neuer pleaseth God.

4 In this and such like places, are not the causes why one is happy (for iustice onely for Christ) but the signes which shew that he is happy.

5 They must not be vnderstoode in the rigour & strictnes of the morrall law, but for the continuall desire, purpose, and endeavour to doe them, and sorrowing when we cannot doe them, & if we faile, to aske pardon, & set a fresh vpon them, alwayes labouring to proue better & better.

6 That all defects and blemishes, for Christes sake, are, and shall be pardoned.

Nowe come wee to the duties which in nature be first, *Verse, 1.* though the Prophet begin with blessednes, which as it is most excellent, would rauish any mans hart after it, and encourage that, whatsoeuer might seeme to hinder, these duties should be practised : but of this afterward.

The first duty, is *upright in the way.*

Way is taken diuerly : here vnproperly, as it is very often in the scriptures. For,

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1 A warrantable & common calling of Christians, of
kind or estate of life, & particular calling.

2 For warrantable carriage in, or vsage of that kinde of
life.

Where-vpon we may perceaue: that,

1 The scripture would haue none inuent courses of life,
they must take them as their way left of God.

2 As in the way one may meete with many incommen-
iences, against which he prepareth, so shall he in his life, so
as none should euer hope alwayes to be secure.

3 If in way he goe not forward, he is not the better, so
if we doe not encrease in goodnes, we loyter in our life.

4 Our Countrey and home is heauen: let vs not set
downe our staues heere.

1 This way is such, as that it is one, pointed out by the
scriptures, walked in by direction of them, bringing to one
home: So saith Ier. 32, 39.

Wherefore he blameth them who goe about to change
their wayes, Ier. 2, 36. looke Psal. 125, 5.

Every one shall not be saued, walking in his particular
way, what so euer it be, as the Turkes thinke, and Turkes
would haue it.

1 He must enquire of the old way, Ier. 6, 16. and know that
that is the way, and walke in it. Esa, 30, 21.

2 This way is such as euery one must walke in it.

Well therefore haue the translatours set downe the word
their, which is not in the Hebrew, to open the meaning of
the holy Ghost.

1 No man must be inordinate, or out of a calling.

2 Not so busie to censure others, as first to looke to him
selfe.

in *Upright*, the Hebrew word is *Teminate*:

The word *Tam*, whereof *T* properly.

it commeth, doth signifie & vnproperly.

It signifieth properly, when it is put for a thing perfect
in the kinde of it, so as it wanteth nothing: so is the law of
God said to be, Psal, 19, 18, & so *T* *hymn* in Aarons brest
repre-

representing Christes full holines.

It signifieth vnprowly, when it is put for a thing where somewhat is wanting, though it come very neere, or endeouureth to come neere to full perfection: as often is seene in many places of the scriptures. So was Noah, Job, *Tam*, or *peccator*, though they wanted somewhat.

So is it taken in this place: For the most vpright in the world (Christ onely excepted) haue not had all.

So as that the supposed perfection of *Pelagius* or *Romaine Catholique*, cannot warrant it selfe.

Now this which signifieth somewhat vnprowly, is likewise taken two wayes: 1 for sincerity. 2 Vnblameableness.

For sincerity, as 1 Kings, 9. 4:

And is quite contrary to hypocrisie.

Hypocrisie is most naturall, displeasing God, hard to stiry in a mans owne selfe, and will creepe into euery good duty toward God or man. And yea for all that, men must not be hypocrites, but sincere. Which the better to know, consider what is sincerity, how necessary, how to be tried, how to be kept.

Sincerity or vprightnes in this place first meane, is conformity of the whole man, with sound and full information to euerlasting life.

This information is in the truth of God, well vnderstood and beleued.

The whole man is soule and body, thoughts, will, & practises at all times.

Conformity is fashioning all things according to sound truth.

A sincere man is like a christall glasse, with a light in the midst, which appeareth through euery part thereof: so as that truth within, breaketh out in euery parcell.

Sincere men therefore, 1 are in euery thing alike.

2 Shine from the heart within. 3 Cannot possibly lie hid.

It is so necessary, as nothing without it can please God.

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What the fruites of it be, looke **Proverb. 1, 7, 21, Prover. 10, 9, Prover. 11, 3, 6, 20, Prover. 28, 6, 10, 18, Rev. 2, 9, 10, 2, Cor. 1, 18.**

A man may try whether it be in himselfe.

1. If hee account of things according to their nature, of great, greatly. Hypocrites will straine Gosses, and swallow Cammels, will be curious in ceremonies, and omit greater things: sincerity will in their place regard both. Therefore seerneth the true light in the hart.

2. If he be most severe towards himselfe. Hypocrites are most hard to others: looke **Iohn, 8, 3. Math. 7, 3.** the first-est are most fauourable, as being priue to the in bred corruption. So was Iob toward his children, tollerating their banquetting, though himselfe were not with them. Ioseph toward Mary with child, &c.

3. If he be more carefull to please God then all the world beside: Hypocrites doe all things to be seene of men, make more of the reputation of the world, then the witness of their owne conscience.

4. If he be willing to beare aduancements, admonitions, reprehensions. A sincere party meaneth well from his hart, and therefore can be easie to be called upon: the hypocrite is vnfound at the hart, and cannot stand to be gaged, he is touched on the gall, so did the Iewes to Stephen. **Act, 7, 54.**

5. It is impossible to be smothered, it will breake open, & cannot lie hid: if hypocrites be concealing, &c. hath as a faire gloue on a foule hand.

This is kept and preserved, by the sincere milke of the word, **1, Pet. 1, 2.** and continuall desire to be enformed in the sound truth.

2. The more one endeavoureth to serph and sound himselfe, the better that he preserve his sincerity. Standing waters corrupt.

3. Often setting of a mans selfe in the presence of God, and before his iudgement seate.

Thus much of the first acception; the other followeth, which

which is vnblameablenes: not that the seruant of God hath not sometimes be charged with some what amisse, or shall not in a slip be ouer-taken: but,

Vnblameablenes is such vprightnes, whereby a mans life cannot be noted with any raising sinne after his effectuall calling: so was Samuel, Iob, Paule, and some others, as Elizabeth and Zacharie. Luk. 1.

Now both these, sincerity, and vnblameablenes, must be in one party, and in all the life. But some may say, that is impossible: for answer heere to, looke the fift and sixt general remembrance, in the beginning of this Psalme.

Now by this before, we learne, that,

1 Vprightnes of sincerity, and vnblameablenes, as it is most necessary, so should it be with the first, or else all will be vnfound, neither would the Prophet haue set it first.

2 And that we must iudge of our selues, and others, by vprightnes in the way, that is, vocation of a Christian, of any other more especiall: the world doth otherwise; they commend for things that are not of a mans calling.

Thus much of the first duty, the commendation followeth.

3 Blessed, that is, such parties are happy, or happinesse, that is, many blessings belong to each of it, and shall be happily to such, for so many wayes may the word be taken.

The Prophets meaning is, that such parties are in an estate most to be liked, and longed for, as the world count happy those in whose steedes they could wish themselves.

I thinke it not the first heere to dispute of blessednes, what it should be, or what good things it containeth in it, that is not the Prophets meaning. Whosoever would know this, for the cause of blessednes, let them looke Psalm 32; 2, Rom. 4; 7, and for the fruites the beginning of the 26 of Laui. and 28 of Deuteron.

This blessednes which is heere s^t this life,

named, hath two degrees in the life to come.

Blessednes in this life, may be called blessednes of grace.

Blessednes in the life to come, of glory: of these haue one,

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and be sure of both.

Here though, it principally meant blessednes of grace, whereto a man may reach in this life, as also Mat. 5, 2, 3, &c. Math. 13, 16, Pro. 28, 14.

That vpright men are happy, it is most certaine, no vprightnes, but by the spirit of sanctification, no sanctification without iustification, no iustification without forgiveness of sinnes, wherein is blessednes. Psal. 32, 21. Rom. 4, 7. God is vpright mens shield, Prouerb, 2, 7. The Lord delighteth in them. Prouer. 11, 20. What can be more. And if hypocrites be so cursed, as indeede they are, sincere cannot choose but be most happy. Was it not this, that made God fauour Noah, Iob, &c. Wherefore,

1. They greatly erre, who thinke the godly of all men most miserable.

2. All happy men are in a sure estate, that cannot be lost. Happiness of grace is surer than of nature. That was in our owne keeping, and was lost. This is in Gods fauour, which is vnchangeable, and cannot miscarie.

So as that all vpright men may haue sound consolation, that they neuer shall faile.

3. Vpright men may haue many afflictions, as indeede they haue, as Abraham, Iack, Iacob, Dauid, Abel, &c. yet are they blessed.

So as that no outward or inward afflictions, of what kind so euer, can hinder an vpright mans happines. Nay they shal further it, Math. 5, 10.

Wherefore iudge not men by his afflictions to be out of the fauour of God, as might Lazarus haue beene thought a misse of.

4. If vpright persons are happy, then hypocrites and notorious sinners are wretched, and yet enioy they much outward prosperity.

Outward good things therefore, doe not alwayes shew that a man is happy.

5. And seeing that vpright men are happy, who would not labour to be vpright, though it cost him (as it wil great)

never so much endeavour?

Hitherto hath beene the first duty & commendation of it, now followeth the second, which is, *Walking in the law of Iehoua*, set out by the parties in who it is, who are said to walk.

In this duty are two things to be considered, 1 The practise of walking, 2 The forme or rule, in the law of Iehoua.

To *walke*, is a borrowed word, as that before of the way: and signifieth the ordering of life, and hath in it two things.

1 That as in a way there are many steps to be set, so are there sundry particulars in life.

2 That as in the way, every step must be ordered, so must every particular of life be.

Of the particulars which are in life, there is 1 the beginning or head of the way, the hart. 2 Passages on fro the hart.

The hart is to be vnderstood the soule, that is minde and will, from whence, as from the hart of the body naturall life commeth, so the beginning of godly life must proceede.

The soule therefore must as the first step, be set in the law of God, out of which if it stand, all other things run ryot.

This is the more to be thought of, for that the hart by nature is turned from God. 2 It is very hard to recall it, & fixe it, 3 And being once set, will easily draw the whole man.

Passages from this fountaine & head, are 1 Kinds of life. 2 Duties of life.

Kinds of life, are particular callings. Every one must be warrantable by the word of God.

Duties of life are the practises and works of ones calling, generall, or speciall. Of which sort are,

1 Thoughts. A motion without consent.
2 Affections, motions with some kinde of feeling, as ioy, hope, feare, loue, hatred, &c.

3 Actions, wherein besides some inward conceite, somewhat is performed, and these are of sundry sorts.

1 Natuall: such as are for the necessity of life, as eating, drinking, sleeping, &c.

2 Domesticall, such as are belonging to the family, as of husband, wife, father, children, maister, seruant.

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3 Politicall, any way belonging to publique gouerning, as Prince, Magistrate, Subiect, &c.

4 Religious, which any way belong to the worship of God.

5 Ludicrous, which are of recreation, and disport.

In euery of these, euery step (as it were) is carefully to be ordered: neyther is it sufficient to haue a generall good meaning to please God, vnlesse we endeuour in euery particular so to doe.

Salomon commaundeth vs to looke to our feete, Eccle. 4, 17, & Paul chargeth we should walke circumspectly, looke Psal. 119, 105, Psal. 139, 2, 3.

Hereby it appeareth, 1 that they doe not their duty, who onely carry a generall purpose to doe well, vnlesse they endeuour the same in particuler.

2 That none can be too carefull of his walking, and leading his life, so as it is a false charge to count any too precise.

3 And that if euery particular should be looked vnto, a man had neede of great knowledge and wisdom out of the scriptures.

Thus much of the practise of walking, now followeth the forme or rule, whereto this walking is to be framed, *in the law of Iehonah*, which so is to be vnderstoode, as that it must be alone: so Psalme 1, 2. and Psal, 119, 97, for indeede there is none who can prescribe a sufficient rule but onely God, whose wisdom and iustice is aboue all creatures.

Heere therfore is thrust out, 1 nature which (the Stoicks say) if we follow as a guide, we shall neuer doe amisse. Nature is corrupt.

The best life in this kinde, is but ciuill, which indeede nowe a dayes in the world doth carry the greatest shew, where onely appearance preuaileth.

It is a most dangerous course, not for that it is not necessary, but for that most commonly it abandoneth all power of true godlines.

2 And seeketh only the report for honesty among men.

It

It differeth from true Christian life, because that ciuill life hangeth vpon the reputation of men, which if it obtaine, it is content, Christian life is ordered by faith, that is knowledge of the word, and application of Christ.

2 Ciuill life respecteth men most, Christian life endeoureth to please God.

3 Ciuill life is not very carefull of religious duties, Christian life is in publique, and priuate, the other not much.

4 Ciuill life maketh no great conscience of smaller sinnes, as in swearing lesse oathes, idlenes, gaming, Christian life doth.

5 Ciuill life neuer taketh any care to resist the sinnes of the time, Christian doth.

6 Heere is removed euery mans owne particular course, which he setteth to himselfe, and pleaseth himselfe in. Iere, 44. 17.

7 Other folkes example is not a sufficient rule.

The sufficient rule is, *the law of Iehoua*, for the kinde, it is a law, for the Author, it is of Iehoua.

The law is heere, the word of God, and is taken particularly for the 10 Commandments, or five booke of Moses, Generally, for the whole Bible.

It is taken generally in this place, as else where, 1, Psal. 8. Psal. 119. 7, heere vpon sinne is counted transgression of the law, that is, breach of the word of God written.

Now this name of law is to be vnderstood, as of the whole body of the scriptures, so of euery particular branch thereof, in so much as euery particular examples many times haue the force of generall doctrine. Marke then that,

1 The Papists erre who teach that some parts of the word of God are but counsailes, which a man may follow if hee will, and that all are not lawes, whereto one is bound.

2 That as subiects are bound to take knowledge of the lawes of the Land, so are they of the word of God.

3 And seeing that men will looke to the lawes of the Land, why should they not much more to this?

4 So reade, heare, and thinke of the word of God, as of the

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the law of thy life.

5 That as euery law broken hath some penalty or other, so hath the law of God.

Now followeth the Author, *Iehoua*, Father, Sonne, and holy Ghost, know one well, know all well, know not all, know none,

Where-vpon it followeth, that the Iewes or Turks lawes which they boast of, neither of the acknowledging Christ, and the holy Ghost, is not to be counted the law of God. For the word of God wrongly vnderstood, is not the word of God.

Nor surely the Papists doctrine, misvnderstanding many fundamentall grounds touching Christ: so as that none that is not orthodoxicall, cannot properly be said to haue this.

This law is said to be *Iehoua*, &c. because,

1 He maketh it. 2 He can best iudge of the breaking or keeping of it. 3 He onely can dispence against it.

Wee gather then, 1 that no exception can be taken against this law, for wisdom, iustice, equity.

2 That being Gods, it must be spiritually vnderstood,

3 That wee remember God taketh knowledge of euery step that is awry.

4 That we must approue all our obedience to him, and doe all for his sake.

5 And that it being said that they walke in his law, the meaning is, that alwayes and in euery place they so doe.

Now with this second duty should be repeated the word blessed, as indeede with euery other of the foure which follow, but it may suffice to haue opened it once for all. Thus much of the two duties in the first verse.

The second verse fol- two duties.

Verse, 2.

loweth, wherein are the commendation as before.

The two duties are, 1 *Keeping his*, that is, *Iehouahs testimonies*. 2 *Seeking him*, that is, *Iehouah with their whole heart*.

In the former of these two, which is the third generall duty, are 1 object, or thing where about the endeavour is.

His

His testimonies. 2 Act, the endeouour or practise about this thing. *Keeping.*

Testimonie, for matter and meaning, is the same with law, in the verse going before, to wit, the written word of God: so is it likewise taken, Psal. 197, and else where.

Now yet for the vse of this name *testimonies* heere, for better vnderstanding of it, it seemeth that testimonie or witness, is a word which cannot well be vnderstoode, without reference or respect to some other. Where-vpon as the things are diuers, which may be respected, so may the particular sense of this word be.

It is vsed but respect 1 of man to man. 2 Of man to God. And that seuerally or ioynly, when G O D witnesseth to man, or man to God, or both to each other.

Heere I iudge it to be, to be vnderstoode betweene God and man ioynly, and mutually, whereby God witnesseth to man, and man to God. Now this ariseth from the compact or couenant, which is betweene God, and his people.

For so doe God and man couenant. Looke Ier: 31, 31. God promising to take the people for his, that is to fauour them euery way for things of this life, and of that which is to come: the people promising againe, to acknowledge & worship God according to his will.

This couenant he likewise maketh with particular men, Gen. 17, 7, 10, so is God called the God of Abraham, Isaac, and Iacob. Heere-vpon is that of the Ark of the testimonie, Exod. 30, 6, and Psal. 122, 4, as a witness of this couenant, and for that the tables of the couenant, or witness of this couenant, were in it, Heb. 9, 4. Act, 7, 44.

So that the written law of God is the witness or testimonie of the wil of God toward vs, & of our profession of our duties toward him. So when God had published his law, the people professed what forer the Lord commaunded, that would they doe. Deut. 5, 27.

Where-vpon we are to take the proclamation of the law, Exod. 20, not so much for the very couenant of saluation, (which is but one founded on Christ) as for the articles or heads of the conuention & agreement betweene God and

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man. These things God requireth, these things man will performe by himselfe, or Christ.

Neither is this name of testimonies more to be vnderstood of the whole body of the law, then of euery branch and clause of it, which witnesseth the former.

So as that these testimonies are mutuall, declaring on Gods part, not why he is our God, but what he requireth of vs: and on ours, not why we are receaued (for that is for Christ) but what we desire to doe.

That God thus witnesseth it is cleare, Deut. 4. 45, these are the witnesses, &c. where the Geneuans note, that is, the articles and points of the covenant: so Deut. 6. 17, so Psal. 19. 8.

That his people likewise doe witnes. Reade Iosh. 24. 22. Deut. 5. 27.

Sundry vses arise from hence, and first from the consideration of these testimonies: 1 on Gods part to vs ward. That,

1 Our chiefe care should be to be in league with God, which is to vs the fountaine of all good things, and without the which we can neither looke for, and shall be sure to find no good thing.

2 So must we reade, and heare the word, as the articles which God requireth we should subscribe vnto: and therefore had neede well to vnderstand them.

3 It is a covenant of speciall account, where are so many witnesses and articles, and so many good things offered there with.

4 That God cannot but take knowledge of the violating of it, and grieuously punish it.

2 On our parts who are Gods people.

1 Euery seruant of God taketh vpon him to obserue euery clause of the Bible, according to the wil of God.

2 Euery sinner witnesseth against himselfe, hee denieth his owne deede and agreement: he had subscribed to the word of God, and by sinning now seemeth to denie his owne hand.

3 Where

3 Where-vpon it needes must follow, that their owne conscience condemneth them.

4 Though these witnesses for a time be not brought, yet certainly one day they shall, when the bookes shall be opened.

Now foloweth the act or practise of *keeping*: wherein are sundry things.

1 Hauing the bookes of canonically scripture, in their best original, or translated copies.

2 The true and proper vnderstanding of them.

3 Keeping and defending them in their own meanings, against all false doctrine whatsoever.

4 Holding them in present memory.

5 Some iudgement, directing whereto euery one is to be applied.

6 Continuall practise of them in life.

This is the third duty, whereto ioyned the word *blessed* as before.

The fourth duty followeth. *And seeke him with their whole heart.*

Wherein we are *endeuour*: is, *seeking with the whole heart*. to consider the thing, where about the endeuer is, *Iehoua*.

First take knowledge of the thing, which is in the word *him*. That is, as appeareth in the 1 ver: *Iehoua*.

Iehoua may be considered as he is in himselfe.

Iehoua may be considered as he reuealeth himselfe to vs.

As he is in himselfe, we can neuer finde out (which is the end of seeking) and though we could, yet would it helpe but little.

But as he sheweth himselfe to vs, wee may in some sort finde, and must search. Looke Deut. 29, 29, Ier. 9, 24: so Exod. 34.

Nowe GOD reuealeth himselfe to be a Creator and preseruer,

God Creator, & preseruer, euery man in some sort knoweth without much seeking: so learne we, Act, 17, 27. Rom.

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1, 20. Act. 14, 17.

So as that neyther men nor deuils are ignorant of him in part, who for all that doe not walke in his law. Titus. 1, 16.

Indeede it is necessary that thus wee should know God, but it is not sufficient.

Heere the Prophet setteth out a peculiar state, wherein is blessednes, a man that knoweth the Creator may be wretched. Dauid setteth downe a proper marke: knowledge of the Creator is common.

So as that though to seeke God the Creator be required, yet it will not suffice.

Therefore are we in the second sence to vnderstand *Iehoua* heere, to wit, as he hath bowrayed himselfe toward vs a Redeemer and Sauour. Wherein indeede is eternall life, which if we seeke not, we shall not finde heauen. Him did the wise men seeke, him Mary and others.

Now in seeking of God our Redeemer and Sauour, sundry things are requisite.

1 The truth of saluation and doctrine of the will, God touching that: so Ier. 9, 23, 24.

This consisteth in the articles of Christian faith, the chiefest ground whereof is Christ, and thorough knowledge of him, 1, Cor. 2, 2, Phil. 3, 8; which truth, then may be in some sort to be in vs: when we can,

1 Discerne wholesome doctrine from vnwholsome and vnfound.

Wholesome is that which nourisheth, and feedeth to euerlasting life: so is not all truth. Christes sheepe therefore know his voyce.

2 Haue grounds and texts of Scripture, where-vpon we build, whereto wee can haue recourse, and not start from them.

2 Is his fauour and reconciliation, or bringing into grace againe with him. Him therefore must we seeke, reconciled, and pacified. Ier. 31, 34. Who being angry, is most mighty, most iust,

Whom

Whom none can pacifie but Christ, who is our peace,
and procureth vs full and certaine iustification.

Which we seeke: when we 1 apprehend Christ. 2 Ap-
ply Christ.

Of this it shall be good to consider the **meanes** and **duties**.

1 The meanes in vs, is onely faith, wrought and main-
tained by the holy spirit.

2 The duties are: 1 Entrance to the throne of grace, Heb.
4, 16. Rom. 5, 2, which is when being animated by the me-
rit of Christ, we can come into the presence of God, & pray
vnto him.

2 Patient and reioycing minde, euen in the crosse, vpon
perswasion of the loue of God. Rom. 5, 3.

3 Vpon perswasion of Gods fauour, to shew fauour to
others.

3 Him must we seeke to obey. Psal, 24, 4, 5, 6. Without
which all seeking is loosing.

4 As to our store-house of all good things, when we want
any, hauing alwayes recourse vnto him. Deut 10, 12. Psal 27, 8.

5 And lastly, so must we seeke him to enioy him, and
cleaue continually vnto him.

All and euery of these respects to him, must we haue,
else shall not we seeke as we should.

So as that alittle questions are here (to be remembred) and
worldly searching. God knowne pacifely, beyond that
be: which we are to finde out.

Thus much for the thing to be sought, now followeth
the manner. Seeking with the whole hart.

1 The action. 2 The action is, seeking.

Seeking when it is true, is alwayes with desire.

Desire alwayes sheweth some absence, either of the thing,
or some circumstance, or quantity, or quality.

Of euery or all of these, the liuelier the feeling is, the grea-
ter is the desire.

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Desire is alwayes encreased by opinion of { necessity.
} excellencie.

Both which in God, cannot but be most infinite; so as the desire should be great. It alwayes hath,

- 1 Often and earnest practise of praying.
- 2 Diligence in the vse of ordinarie meanes: where much christian and godly wisdom is necessary, to be able to know what meanes should serue, and to what purposes.
- 3 Pynes and constancie: such as is in seeking gold and precious stones.
- 4 Loue of the thing gotten or found.
- 5 Care to keepe it.
- 6 Loathnes to leese it.

Thus much of the action, the adiunct or property followeth. *Wash the whole hart.*

of Hart is heere put, not for the fleshy part in the body, but by a metonymicall synecdoche for the soule, & so after for the whole man, body, and soule, and is onely named, for that: 1 this first should be set about seeking: 2 and truly set will neuer give ouer till it finde: 3 and will easily draw the whole man after.

The Prophet therefore meaneth, iudgement of the soule, affections of the will, and afterward endeours of life.

None these doe shew that: 1 first this iudgement and affections should be set on God: else nothing will follow.

2 That this is truly as from the hart: 3 so earnest: 4 and with some feeling.

This hart must be *whole*, & *straightly*.

which is taken two wayes *largely*, *straightly* for sincerity against hypocrisie. I thinke not so much meant heere, as before in *uprightness*.

Largely, in regard of more duties then one, even of the whole lawe of God. And that after two sorts, 1 Legally. 2 Euangelically.

The legal acception of *whole hart*, is when it is taken according to the sence, and intent of the whole morall law of God, and then it signifieth the perfection of all duties in manner

manner and forme, both for the number and measure of them. Which neuer any man performed but Adam before the fall, and Christ since, neither indeede can any man, So that it is not to be vnderstoode heere, for the Prophet speaketh of possibility, and practise, else could no such parties be blessed.

The euangelicall acceptation is, when it is so taken, as that by the doctrine of the Gospell, and spirit of Christ, a party is so renewed, as that he can performe it acceptably to God. Which is: when,

1. Christes full performance is imputed to the party.
2. The parties heart is renewed to 1. desire, 2. purpose, 3. endeavour thus to doe, 4. with continuance and easiness. In which sence heere are we to vnderstand it. So as none with these is to be discouraged, if he can rise after many foiles.

This may a man somewhat perceaued in himselfe. If,
1. First in time and order generally for a mans whole life, and particularly for euery day he seeke God, as wee haue shewed before, and that most earnestly.

2. He seeke God for himselfe, and other things for God, neuer caring for any things more then they helpe to God, or are with, or assure Gods fauour ynto vs.

3. Hee had rather lose all, yea this owne life then the fauour of God.

This he may by little and little see in losse of fauour, pleasure, honour, profit, reputation, &c.

4. From the abundance of the hart, the mouth speaketh, the feet goe, the eyes looke, the eares heare: principally respecting God, his will and fauour in euery thing.

Thus much for the fourth duty, the fift and sixt follow in the third verse. *Surely they doe none iniquity, they walke in his wayes, 3.*

Wherein wee Synicall may see the certainty, in the word *surely*.

The duties are } *first, not doing iniquity.*
} *first, walking in his wayes.*

The

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The first duty is set out by way of deniall, *not doing iniquity*, whereby is implied the affirmative, doing equity, whereof, because the next is the affirmative in effect, we neede not much to stand.

Now in this duty of *not doing iniquity*, wee may consider 1 the deniall, *not doing*. 2 The object, from which it is removed, to wit, *iniquity*.

Iniquity heere so called, in Hebrew is *Gnawla*, as much as wrethen or crooked, quite contrary to that which is straite and right, so Esa, 26, 10. to wit, that which swarweth from the right and straite line of the word of God. Whereby the Prophet meaneth that which Iohn calleth *Avomian*, Iohn, 3, 3, 4. especially towards men in the breach of the second table.

The Hebrew word *Gnawla*, and our English word *enill*, come somewhat neere. Which if we should needely marke the fashion of the word, seemeth to be that crookednes or peruerfones, which wee had from our first parents, which hath continually growne in vs, to a cankered habite in our soules.

This heere thus named, hath alwayes with it. 1 Knowledge of that which is right and straite: so as that to the intent of the Prophet, no child or ignorant party can commit this iniquity, indeede wilfull ignorance is sinne, neyther is there any child of God which in some sort of ignorance is not ouer-taken.

2 Will and purpose to offend. Otherwise who is not ouer-seene against his will: where upon we must know, that all slips (which yet are sinne, and from the which none but Christ are freed, & yet many from iniquity) must be removed from the censure of this iniquity.

For the Prophet would not commend a party for that which none could reach vnto; slips euery man is subiect to. 1. Cor. 10, 12. Gal. 6, 1. Psal. 19, 13. Prouerb. 20, 9, 11. Kings, 8, 46. Iames, 3, 2, and therefore cannot be iniquity heere named.

A slip, is indeede a sinne, arising from weakenes of a
mans

mans owne, or strength of temptation against his purpose, for which the party shortly after repenteth.

So as that the least tripping or stumbling in the way of God, is to be taken heede of, which the better we may doe, if wee gather strength of grace: 1 For full assurance of knowledge: 2 Readines of memory: 3 Stedfastnesse of faith: 4 Earnestnes of zeale: 5 Courage in the wayes of God. Be armed against tentations. Looke Ephe. 6; 11, cary a purpose to please God, be quickening repentance, &c.

3 Continuance in sinne, in the practise and approving of it: for this saoureth of an habite.

By the which we may perceave that iniquity here meant, is breach of the law of God, proceeding from sinne reigning in man, with wilfull continuance in the same.

Now this is so named, as all and every spice & sprig must be forsaken, euen to the least circumstance or respect: so as that all & every iniquity may be forborne. Deut. 5, 33, Psal. 119, 16, James, 2, 10.

Among many regards of iniquity: 1 some there are wherto one is tempted and prouoked, & that iniquity when we are moued vnto it, must be forborne.

Therefore is Christes victory against the deuill and his temptations, Mat. 4, this is for Iobs commendation against his wife, this was Adams duty to haue resisted his wife, and his wines to haue resisted the deuill. It is no thanke for a man to forbear a sinne, when hee is not solicited vnto it, then dooth hee not forbear sinne, but sinne forbeareth him.

And we are to thinke the more heereof, because tentations doe not continue alwayes set, and after the same sort, but come by fits, as tempests.

2 Are many times very fierce: 3 Come vnlooked for: 4 Very close, and haue preuailed against many, euen of the children of God.

2 Others there are which time and place would well enough permit to commit, against those must we strue, and then beate backe: otherwise not to doe that which we can

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not, no prayse is it. Therefore if Dauid had forborne when he might haue sent his Minions for Bathsheba, and had her in his secret chamber, he had done well. Cain is not to be commended for with-holding his hands from Abel, in presence of his Father, when that after he slew him in the field. The Patriarches if they had not sold Ioseph, when they had him in their hands, and Ziba not accused Mephibosheth, when he could not speak in his own defence, had wel done.

3 Others, a man may commit though none know: the forbearing of these is not doing iniquitie. Therefore did Gehezai, Cain, Achan, Dauid, Ananias, and Saphira, commit iniquity though it was in secret. No, though it were possible to commit iniquity, and God not know, yet for the filthines of it, must it be auoyded.

Now follow some other men.

kinds of iniquity: against God and his law.

Both these because all agree they should be shunned, we shall not neede to speake of.

1 Some iniquity there is, which in more sort speciall may counted ones owne, whereto his naturall disposition enclineth, custome carrieth, kind of life draweth: so haue ages, steps, callings, sundry iniquities, which they are more in danger of, then others: these must be forborne. Psal. 18, 24. small praise is it for old men not to offend in young mens sinnes, &c. they must forbear their owne.

But sure it is a very hard thing, heere not to be deceaued. Nature flattereth it selfe, and blindeth, custome hardeneth. Somewhat may we finde out our selues.

1 If we search, and alwayes suspect our selues.

2 If we are carefull to haue faithfull aduertisers of vs, and will beleue them. Sooner shall another espie our faults, then our selues.

3 Neglect not to marke euen the speeches of enemies, for though they commonly neuer say all truth, yet they wil haue some occasion or beginning from our selues: which is good to marke.

4 Where a man most liketh, take heede he be not there most

most deceived.

2 Againē others there are, which may be tearmed the finnes of the time and place, of the fashion of the Country or world. Rōm. 12, 2, Ephe. 2, 2.

For this cause are Lot, Noah, Enoch, and infinite others, for that they were not caried away with the multitude, renowned.

Paule seemeth to set downe the finnes of this age of the world. 2, Tim: 3, 2, 3. So to liue in the Court forbearing, Court finnes is the duty, the like might be said of infinite others.

3 Besides, some are iudged lesse then others, as swearing by faith and truth, playing at cards and tables, drinking, &c. and yet all iniquity, euen these must be shunned. Therefore must we walk circumspectly, Epi. 5, 15, look 1, Cor. 5, 6.

The least wound in the heart and braine is deadly, small leakes in shippes, or breaches in walls neglected, leese Cities and shippes, so is it for small finnes, to the losse of the soule: yea, indifferent and warrantable things, if they be with scandall (that is with hinderance of others in the way to euerlasting life) are greuous finnes.

Of this kinde is it to doe a little euill; that a greater good may follow vpon it. This is iniquity to be hated.

Other kindes of iniquitie might haue beene named, but these sufficiently shew, that wee all commit some one or other kinde of iniquity, whereby we are wretched, and had neede to seeke to Christ.

Hitherto of the object, the action or practise denied, is not doing.

Doing doth signifie, any way of committing, or consenting to sinne, in our selues or others: which may be nine wayes, according to the verses.

Commaunder, confenter, aduiser, and soother.

Abbetor, partaker, concealer, not hinderer.

Not wraying full known finnes, these all each with other.

Doē sinne and iniquity what euer men censure.

Thus much of the first duty, now followeth the certainty

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and surenes of it, *surely*. This is most assured, for that the sonnes of God cannot commit sinne. Gods seed remaineth in them.

And this the spirit setteth downe, not for that this truth can be doubted of in it selfe.

1 But for that the wicked are wont to censure the godly, and thinke most hardly of them for their slips, Gods spirit saith otherwise, vvhhat euer wicked men iudge, these doe not commit iniquity.

2 Againe, for that the godly are much greened with themselves, and discouraged at their slips, whereas they are to be comforted, that God doth count this iniquity.

Now then from all this of not committing, and doing of iniquity.

1 Learne we all what a great profession a Christian maketh, to forbear all kinds and respects of sinne.

2 Let vs discourage our selues what we can, from committing of iniquity.

That may we doe if we consider : 1 It displeaseth God, our so good a Father. 2 It was that which crucified Christ, our sinnes, more then the hands of the Iewes : 3 It daunteth, and rebateth, greenueth, and almost putteth out all graces of the spirit in vs. It dimmeth our knowledge, weakeneth our faith, stayeth our prayer, stoppeth our harts to the word, &c.

4 A man shall haue much a-doe to rise after any great sinne : It cost Dauid and Peter many sower teares. 5 Sinne deserueth all kinde of punishments now and heereafter : 6 And hath most sharply beene punished.

3 We should what we could repent for former committed sinne, but endeavour to preuent such as wee might be likely to fall into. It will be some helpe for vs this way.

1 Alwayes to thinke that the Angels behold vs, yea, that we doe nothing, but that God himselfe vieweth and loketh vpon, 2 What we may, alwayes to giue our selues to exercises of religion and good company, sinne dare not be there. 3 Remember thy Baptisme, what thou diddest promise

mise there : to renounce the world, flesh, deuill, and endeavour to keepe Gods commaundements, and howe that God will not hold him guiltlesse, that taketh his name in vaine. 4 Censure your selfe sharply for smaller sinnes, and thinke none little, so shall you be more able in time to forbear all, thinketh Chrysostome. 5 Not onely so, but if you would forbear sinnes, be not too bold to aduenture vpon all indifferent things. 6 Resist sinnes in the beginning. 7 Bernard saith, that three wayes was he kept from sinne: by taking away occasion, hauing strength to resist temptation, and soundnes of affection. 8 Remember how short and small the pleasure of sinne is, and how long and grieuous the punishment is. 9 Often receaue the Lords Supper.

Thus much for the fift duty, the sixt followeth: *They walke in his wayes*. And this all Interpreters reade not alike: some thus, they worke none iniquitie, who walke in his wayes, others they worke none iniquity, but walke in his wayes: it is most plaine and simple to reade it, without eyther relative or aduersatiue particle, as is likewise in the Hebrew.

This duty is set out affirmatiuely, after the former negative, not onely according to the manner of the Hebrew tongue, which setteth one opposite out by the other, but also to shew what kinde of sanctification we should haue, such whereby we should not onely forbear sinne, but follow holines & righteousness. Heathen people & hypocrites abstaine from many things, they doe not all which are commaunded.

There are in this sixt duty } act of *walking*.
 } object, in his wayes.

The act of *walking* is metaphoricall and borrowed, & declareth setting, and ordering of life: wherein, besides the things we haue had before, are,

1 Ability to discern the right way frō by-paths, & to put a difference betweene Christes voyce & others. loh. 10. 4, 5.

And this commeth by the bright Lampe of the word of

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God shining in the hart, and shewing the way. 2, Pet, 1, 19.
Iohn, 5, 38, Iohn, 8, 37, Esa, 30, 20.

2 Fore-cast of such things as we may meete with in the way, and preparation for them.

The first of these are called *Methodicall*, subtilties, or sleights of sathan about the way. Ephe. 6, 11, and those very diuers. 1 Discouraging vs from entring the way for the hardnes and ruggednes of it: 2 Endeavour at the least to make vs defer to enter into the wayes of God, as yet being too soone, and so hee stealeth away all present occasions: 3 When we are entred the listes, he bestirreth himselfe to make vs inconstant, and so to giue ouer.

Now all these are dangerous, but yet the hardest is in the beginning, which being well made, will make all other the easier.

For resisting the motion to defer, good is it to think how headlong occasions of good are, once beeing neglected, hardly euer recovered.

The best way to hold out, is to be wholly armed, as Ephe. 6, 11.

The second are slips or stumblings, arising against our wils from our owne weakenes, temptation, or scandall by others. Therefore saide Dauid, I will take heede to my wayes.

These are very common, and they may somewhat be prevented.

1 If we thinke alwayes of our infirmities, and be iealous ouer our corrupt harts. 2 If like children newly learning to goe, and seeking staves and props, we cleaue to the word of God and godly company. 3 If we take heed at the first of occasions. 4 If we remember where we last fell or stumble, we shall take heede better this time, so doe passengers when they come by a place where they had a fall they remember, and are the more wary for the second time: so is it in nature, a broken bone, and well ioyned againe, is stronger then it was before. So was Dauid stronger euer after against adultery, Peter against deniall of his Sauour.

The

The third are scandals, that is occasions giuen offinning: now these shall a man very hardly auoyde, and yet the better, if he remember they be many euery where, and from euery body: 2 And do nothing but by warrant of the word of God.

3 A couragious minde after a stumble or fall to rise againe, and neuer to be disanimated by former experience or future feare of hinderances: we shall finde Gods grace as sufficient for vs, as it was for Paul, 2, Cor. 12. 9.

Hitherto hath bene the act, now followeth the obiekt, that wherein this walking is to be, that is, *his wayes*: that is *Iehouahs wayes*.

Now these wayes } himselfe walketh in.
of God are such, as } he would haue his seruants walke in.

Which second are meant in this place: because that Gods wayes are about our compasse, such as himselfe walketh in, to these is it impossible for vs to attaine, those which he prescribeth vs, must we keepe in. These are called *his*, not onlie for that he alloweth them: 2 but pointeth them out: 3 and may well be called his for the excellencie of the: 4 and for that being well walked in, they will leade on, and in the end bring one home to him, as Bury way that bringeth to Bury: so is there mention made of the way of life. Psal. 16, 11, leading to life.

These wayes are nothing but godly & warrantable kinds of life, and the duties and practises of them. Of which sort are all duties of the worship of God, and betweene man and man: whereof to treat in speciall were too long.

Heere must not ciuill, oeconomically, handy duties be omitted, nay they are one speciall way that men of that calling must walke in, as in Gods wayes, so as that the Romanists who thinke so basely, as they doe of oeconomically duties in comparison with religious, are to blame.

Such kind of duties as these, are then wayes of God, when
1 The kinde of life is warrantable. 2 The duties of warrantable kind of life are well performed.

The kind of life is warrantable, when being founded in
the

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the word of God, the worke of it is any way profitable for mankinde, to soule or body, for this life or that which is to come. Take heede of others.

The duties are well done, if first, 1 the party who performe them be in Christ, that is, be iustified: 2 doe the duties for conscience to God, and in obedience to Gods commandements: 3 he call vpon God in the beginning of his worke, for gift sufficient and enlarged, for a blessing of his worke, and thanks afterward: 4 his minde be alwayes free, euen in the worke, that he can lift vp himselfe to God, & neuer be vnfit for duties of godlines and charity. If ones works be not thus done, himselfe can haue little comfort in them.

In that the Prophet nameth these wayes, without designing which or how many, he would not haue vs doubt of any, but that a party who desireth to be in blessed state, should endeavour in all. Some like some, few all. All who will be blessed, must runne on in all. *Whatsoeuer the Lord commaundeth (saith the Israelites) that will we doe.* Deut. 5, 27.

Heere must be repeated againe the particle *surely*, in the sence, and for the reasons we had in the duty immediately going before.

Thus much for the sixt duty by way of doctrine, some vse would further be made of it: 1 to exhort vs to walke in these wayes: 2 to giue some helps to further vs in this walking: 3 to try whether we walke aright.

We may easily, euen exhort our selues if we would, 1 but think, that these are the onely wayes, all other are by-paths, Psal. 125, 5. Esa, 30, 21.

2 That this is Gods commandement, walke in the way. *This is the way, &c.*

3 And that once entred in, we should finde them most sweete, and easie, and that his (that is Gods) commandements are not greuous. 4 Besides, company will doe much, where Christ, his Apostles, and Prophets, and all holy men of all time haue taken this course: 5 So as in this way

way they haue beene blessed : 6 and can but out of it be most wretched, and miserable.

Best helpes and meanes are, 1 the spirit of God, who will leade his into all truth, by whom we must walke. 2 Forget that which is behind, looke to that which is before. Philippians, 3, 14. 3 Not to goe forward, argueth going backward.

We shall try whether we walke aright : 1 If wee follow our guide, the spirit, and word. 2 If the godly who know this way, and walke in it, cannot finde vs swauing. 3 If we draw nearer our home in heauen.

Thus much for the setting *our de large, and in generall,* of Verse, 4. a godly man, now followeth the more speciall, vnder the person and example of the Prophet, and that from the beginning of the 4 verse, to the end of the eight, and that as after in order wee shall see, by fixe fundry properties or graces.

But heere a question may arise, how farre we may build vpon particular examples, general doctrine?

Aun. Examples are, 1. bad, which we must onely avoid alwayes. 2 Good. 1 Extraordinarie. 2 Ordinarie.

Extraordinarie are good examples but of some particular parson, at some speciall time, by some speciall commandement, or priuiledge. Of which sort is Moses killing of the Aegyptian, Exod. 2. Abrahams purpose to kill his sonne, Phynies fact in slaying the adulterers, the Israelites in robbing the Aegyptians, Moses fasting 40 dayes, &c. These some call heroycall, or aboue the common reach of man, examples, and presidents.

These in the parties at that time, and vpon the commandement, and instinct of God are commendable : but of vs not mutable, vnlesse by vertue of such like priuiledge, as the persons who performed these facts had.

Ordinarie examples are good, and of such facts and duties, as ought to be in all parties of the same kind of calling, at all times by vertue of the generall commaundement, as all duties of the law and Gospell : the which both may, and

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must be imitated of vs. So as when so euer any fact is a doctrine of a generall commaundement or doctrine, the instruction is generall. So Abrahams iustification is a president for ours, Peters conuersion a lesson for vs: so of others. The like must be helde touching the particulars in this place. Some things (saith Tertullian) particularly spoken, signifie generally, and as the schoole men say, some particulars are in power generalls.

Ordinarie examples containe generall doctrines, not for the examples sake, but for the rules sake, whereof they are practises.

Now wee call these ordinary, not for that they be vsuall (the more the pittie) but for that they ought so to be.

In imitation wise consideration must be had, that there be the same calling, the same commaundement, the same disposition for iudgement, and will of the party, the like circumstances, else the same fact for shew may in substance much differ.

These speciall practises of the Prophet, as they are commaunded in generall rules, so are they to be laboured for of euery Christian.

The first of them is in the 4 verse, and is the *taking knowledge* that God hath charged to keepe his commaundments diligently. Whereof there are two parts, 1 The thing taken knowledge of: 2 The Prophets profession, that hee taketh knowledge of it.

The thing is, *that God chargeth to keepe his precepts diligently*. Wherein is mention of the party commaunding, God. 2 The kinde of doctrine, *charge*. 3: The duty, *to keepe Gods precepts*, set out by the party of *keeping diligently*.

The party commaunding, is God: being onely able to informe and teach, who onely hath authority in mens consciences, and neuer can commaund more then is meete, besides, vouchsafeth to teach his children, and not suffer them to continue in ignorance or disobedience. So as that wee may learne, that,

1 When

1 When we enquire of any thing, for, or with happy estate, it is onely God who can teach and enforme: humane instructions may serue for ciuill, onely Gods instructions are for euerlasting life.

2 What so euer God commaundeth, wee are bound in conscience to take knowledge of, and obey to saluation: it is not so in other things.

3 No man must complaine of hardnes, or strangenes in any duty drawne out of the word of God: God the most wisest, and most vpright hath commaunded it.

4 If God vouchsafe to teach and commaund, what shame will it be for vs if we neglect to harken.

But heere a question may be: how doth GOD commaund?

Aun. First by a mans own conscience, wherein are some reminders of the law, stirring, and mouing to God, which is the very commandment of God, being set there by him, euen in the rubbish of nature:

Secondly, by the written law of Moses, and the rest of the word of God.

Thirdly, by the preaching of the Prophets, Apostles, & Ministers.

Fourthly, by the operation of the holy Ghost, enlightening more and more the conscience of the beleeuer: So as that,

1 A man is not to neglect the stirrings of his natural conscience. Indeepe they are not sufficient, yet are they profitable.

2 All should reade the Bible: 3 hearken to preaching: 4 not quench the spirit, which we shall finde to be holy, if when we be instructed in the word of God, it alwayes stire vs vp vnto God.

The kind of doctrine followeth; *hast commaunded*: some translate it *charge*, fitly of a verb in Hebrew *Tsava*, which doth so signifie to commaund, as that it threatneth punishment to malefactors and transgressors: so Gen. 3, 11. Eccle. 3, 5,

An Exposition

Thus doth God command. *Leuit. 26. Deut. 28. Rom. 2. 5, 7, 8, 9.*

In Gods commandement: 1 is a most cleere bewraying of Gods will, otherwife, if it could not be vnderstood, it might rather seeme to be a charme then a charge: 2 And that in all the particulars which God doth require.

Now though the Prophet seeme to say that God hath commanded, leauing it doubtfull whether he doth still, and for euer command. Yet it is most certaine that Gods morrall commandements, as these are, and of the Gospell are continuall, sounding in the word, and not mute, euen in harts of Gods children.

1 We must the so long as the word is in the world, know that that is the recorded charge, which continually and euery minute is renewed.

2 So alwayes be exorcised in the word, as remembering that then we are hearing, and taking our charge.

3 And that the more particulars are plainly deliuered, the better shall wee be helped to our duety, neuer rest in generalls.

4 Knowe that the breach of the least commandements, hath punishment, as performance of the least reward.

The kinds of duty followeth, *To keepe thy precepts diligently*, whereof is, 1 the matter, *Keeping thy precepts.* 2 Manner, or adiunct, *diligently.*

In the matter

Object, precepts.

Act, keeping. 2

The word *precepts* is in Hebrew *Pickkude*, signifying precepts of vnderstanding, which God hath set, and placed in the hart, and vnderstanding teacheth the, as Rabbi David saith; and are for substance the same with law testimonie as before: neuerthelesse, since it pleaseth the spirit of God to vse some sundry names for one thing, it must needes be with some difference. I iudge therefore that the word of God heere is called by this name, in regard of the knowledge

ledge Gods seruants haue of it, as of the which any of them cannot altogether be ignorant. They are therefore that which James calleth the word engrafted. 1. 2. 1. or springing in or among you.

God is wont to sow it, and make it grow into the harts of his seruants.

Then is it thus engrafted, when it is mingled with faith, Heb. 4. 2. which is: 1. when one beleueth it to be true: 2. and beleueth that it belongeth vnto him.

Heere therefore doth G O D forbid to doe any thing against the shining truth of his word in our hearts, nay hee commaundeth to doe all things there-after.

For such are these precepts knowne, vnderstood, beleued to be the truth of G O D. For better vnderstanding whereof know that,

It is one thing to sinne, so as that ones conscience may accuse him, and another thing to sinne against a mans conscience.

Who so euer sinneth at one time or other, his conscience will accuse him. But every one that sinneth, doth not sinne against his conscience.

To sinne against ones conscience is; after knowledge of the will of God had, and shining in the hart, to doe against it. Which God doth heere forbid, and requireth that according to the knowledge of Gods precepts wee should doe.

True it is that sometimes Gods children, euen sinne (which is a fearefull thing) against their owne consciences, which they neuer should doe: for who so euer knoweth, and doeth not, to him it is sinne. Yea, if he be falsly in conscience enformed, it is better to doe with; then against his conscience. Indeede the safest way is rightly to instruct the conscience.

Now then, whereas the seruants of God haue the knowledge of Gods commandements, & are sometimes drawne to doe against their knowledge, God chargeth they should not so doe.

An Exposition

Least wee should doubt whether Gods children are brought sometimes to doe against their knowledge, call to minde Adam, who could not be ignorant, David, Peter, and such other.

Indeede there is a difference Gods children thus sinning, and the world, and wicked: 1 Gods children effectually called, haue alwayes a settled purpose, and endeavour not to sinne: so haue not the reprobate; nay they purpose to sinne.

2 The reprobate and wicked desire to haue the knowledge of God, which they haue shining in their hearts, put out, the elect desire, to haue it more cleare & bright.

3 The elect in their sinning at the instant of it, haue their knowledge which they haue of the will of God, obscured that they cannot see. Vehemencie of temptation raiseth such a cloude, as hideth the light of vnderstanding, so did the wine intoxicate Noah and Lot, David likewise and Peter were thus beguiled, that though before they knew, yet now temptation made them forget God: the wicked in the midst of their sinnes, see, and know they should doe otherwise.

4 The elect, when so euer any knowledge of God shineth in them, if they sinne, it is with great strife and contention of the flesh and the spirit, as we see in Paule, Rom. 7, and Gal. 5, 17, the reprobate are not so, the strong man holdeth them.

5 The elect are more greeued for these sinnes, then any other, they are most perplexed for them, and desire to rise out of them by renewing repentance, &c, so doe not the reprobate, but rest, and sometimes glory in them.

This seemeth to be the meaning of the words, the instructions are,

1 Neuer shall we fully profit by the word, till it be rooted and ingrafted in vs.

2 In any case let vs take heed, that we neuer sinne against our consciences: because 1 nothing will so wound the conscience afterward as this. 2 It is the high way, to sinne against

gainst the holy Ghost.

Now to helpe vs this way, it will be good to.

1 Keepe as bright as wee can alwayes in our hearts, the light of the word of God shining.

2 Resist the beginnings of tentations to sinne, else continuing, and multiplying, they will grow too strong. Tentations are like to the cloude that appeared to Elias seruant, little or nothing at the first, and presently it ouer-spread the whole skie. Thoughts rise in the head, & suddainly drowne the hart.

3 Take heede of solitarines: there would the deuill haue vs alone hand to hand. Good company will keepe our knowledge the brighter, and helpe vs with counsaile, example, prayers, &c.

4 In any case to take heede of the custome of sinne, that will take away the feeling, and iudgement of sinne.

Thus much of the obiect, the act followeth in the word *keeping*, whereof before in the second verse. The word in Hebrew is diuers with that verse, 2, of keeping, and besides all that it did signifie there, doth further heere imply vnto vs,

1 To obserue, that is heedfully to marke, and bend ones minde vnto, so Eli marked Hanna. 1 Sam. 1, 12.

2 To keepe, or preserue the thing safe, that it be not the worse: so Dauid would be kept as the apple of Gods eye. Psal. 17, 8: so Adam should keepe the garden, Gen. 2, 15, so Cain denieth to be his brothers keeper, Gen. 4, 9.

3 So to keepe as the thing be not taken away, Psal. 119, 44.

4 That it may be for vse to our selues and others. Mala. 2, 7, for so were the priests lips to preserue knowledge.

So that we see what our duties are.

1 To giue dilligent heede to the word of God, and the rather: 1 for that according to it, should all our motions and practises be framed: 2 and is very hard in it selfe: so as it is needfull, that euen the least things should be heeded, hitherto belongeth that James, 1, 25. looking into the law, and

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and continuing, &c.

2 To preserve the text, according to the original copies, in the proper interpretation, &c.

3 To lay vp Gods word as our inheritance.

4 Neuer to keepe it, but for vse and fruite.

Thus much of the act, now followeth the adiunct, how this should be, the translation saith *diligently*, the Hebrew is *much*, or *very much*, that is not coldly, slightly, &c. as many doe. For as God is great himselfe, he will haue all his precepts obserued greatly, as it is, Deut. 6, 5. *With all thy very much*. For he that created all, why should not he be loued with all?

Now this *much*, may be considered, as it is, extensiuely, or intensiuely, as they speake.

Extensiuely in regard of $\left\{ \begin{array}{l} \text{persons.} \\ \text{things.} \\ \text{times.} \end{array} \right.$

In regard of persons, as that they are to be kept toward God, men, our enemies as well as friends.

In regard of things, as be they in what so euer, or touching what so euer, great or small they are to be kept.

In regard of times, present, to come, of prosperity, aduersity, health, sicknes, &c. neuer must they but be kept.

Intensiuely, in regard of earnestnes or vehemencie, wherein is zeale, constancie.

Zeale is present earnestnes, constancie is earnestnes to continue, with both which God will haue his precepts kept.

Thus much of the thing taken knowledge of, now followeth the Prophets profession, that he taketh knowledge of it, *thou hast commaunded*, &c. that is, as I know thou hast done, so doe I professe my selfe to take knowledge thereof, and professe the same: the like he doth else where. For what a sinne were it, for God to commaund, and man not to vouchsafe the taking knowledge thereof?

Therefore he taketh knowledge of Gods word, & iudgeth that it belongeth to him, neither is he ashamed of this thing,

thing, as not beſeeming his princely maieſtie, if he ſhould not haue done there-after before, or if he ſhould faile here-after in that he profeſſeth himſelfe to know. Wherefore conſider that,

1 Euery one ought to take knowledge of the word of God reuealed, and that in the accuratenes thereof.

2 Euen greateſt Princes are bound to this, much more meaner perſons as we all are.

3 It is no ſhame for a man to profeſſe his knowledge of the truth, though his praſtiſe haue not beene there-after, if he purpoſe and endeauour, that afterwards it ſhall.

4 Neither ought we to be loath, that men ſhould know what they might looke for at our hands, ſo we cary a ſincere purpoſe to performe it.

Thus much of the firſt ſpeciall duty in the Prophet Dauid: now followeth a ſecond, in the 5. verſe, *O that my Wayes, ſ. wayes, &c.* and is a prayer, that his wayes might be directed to keepe Gods ſtatutes.

Marke firſt the Prophets manner in his deſires and enditing. He acknowledged Gods commaundement to keepe his ſtatutes much, and now he prayeth that himſelfe might keepe them. He is not diſcouraged at the hardnes of them: but is more hartened after them. So ſhould wee doe, the harder the things be which God commaundeth, the greater ſhould our ſtudy and paynes be in them: the common ſort are quite contrary.

This prayer hath in it, 1. manner of wiſhing: in the word *ob.* 2. Matter wiſhed: which is, *that his wayes, &c.*

In the matter may *S* meanes or ſubordinate end. be conſidered the *U* end, or vtmoſt.

The word which hath the wiſhing in it, is of a verbe: which ſignifieth to pray, which praſtiſe is in euery of Gods Saints.

Neither is this alone at any time, but alwayes hath with it, purpoſe, and endeauour.

Dauid therefore, a man according to Gods hart, ſheweth: ~~that his owne wayes doe not pleaſe himſelfe:~~ ſo as that,

An Exposition

1 The best & most holy must know, that alwayes there is somewhat before, whereto they must ayme.

2 Such desires as these doe please God, and are a token of our profitting, while we can see our wants.

3 Alwayes such desires are commendable, when they are with purpose and practise.

Now foloweth the matter, *that his wayes, S* thing.

&c. Wherein wee may consider the quality.

The thing *wayes*, and those Dauids.

Wayes as before, kind of life, and duties thereof, deedes, sayings, thoughts: *mine*, that is Dauids.

1 If thou for thy selfe Dauid thus prayest, why should not euery one so to doe for himselfe.

2 And if Dauids wayes neede redressing, what shall any mans else doe?

This is the thing, the quality followeth, in the word *directed*.

Directing, is of the word *Kan* in Hebrew, which among other things signifieth two: 1 Straitnes. 2 Steadines.

Straitnes is when euery duty is leuell with the word of God, nothing swaruing there-from. Euery mans wayes by nature are crooked: 2 euen the best haue somewhat which may be amended: 3 they alwayes doe feare themselves, least euery duty might be better.

Steadines is constancie, that is, continuance in straitnes: and without this, all things are nothing. For what booteth it to haue something, and not alwayes?

Now this is the more to be thought of, for that Gods children are alwayes subiect to errors and slips.

And if they would be constant: 1. they had neede looke to their foundation and roote, that it be deeply set.

2 They must often try, and examine themselves.

3 It will be best for them, often to exorcise themselves in all godly duties.

The meane or subordinate end is as we haue seene, now followeth the vtmost end, to *keepe thy flames*.

Wherein:

Wherein is as before } act, keeping.
 } object, statutes.

Keeping, doth signifie as } purpose.
 before, & may here for } event.

For purpose, as if Dauid should say, this is the onely thing in this desire which he wisheth, or to keepe Gods statutes: for event, as if he should say, this I onely desire, that once I may in obedience serue thee.

By this we may see, that Gods children desire to doe duties, for duties sake, in that Dauid desireth his wayes to be directed to keepe Gods statutes.

Thus much for the act, the object remaineth, *statutes.*

Statutes for meaning and intent, are the same with *law*, *testimonie*, &c. as before: but is more specially, and ofteneft vsed, for religious and holy ceremonies ordained by God, in the Leviticall ministry and seruice. These were for the worship of God, for outward shew, base, and contemptible, and that many.

Let vs all therefore learne by Dauids example: 1 to be more carefull to keepe Gods ordinances, then mens ordinances, or then to ordaine new, which are beside the word.

Now the ordinances and rites of God ordained, are the rites and ceremonies in the Sacraments, so as that the pure administation in them is to be kept.

2 And since that God hath commaunded them, nothing is to be thought, neither too much, nor too little.

3 Yea, where as Dauid desireth to keepe these statutes, he meaneth that he would not rest in the deede done, without motions and changes in the hart: for all rites kept are superfluous, without the inward and spirituall worship: wherefore alwayes in ceremonies looke for the substance, which is Christ.

4 And that wishing that hee might keepe the outward ordinances, he sheweth the inward spirituall worship is harder to be performed.

Thus much for the second duty: now foloweth the third,

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Verse, 6. *then should I not be confounded, &c.* The summe whereof is a good conscience, and the benefit heereof: which is heere implied by a lesser speech, while a greater matter is vnderstood.

Of this there are two branches, 1 the euent or effect of, *not being confounded*. 2 The cause or occasion, *having respect vnto all thy commandements*.

1 Now though the occasion be last in place, yet is it first in nature, and so to be considered, *and is respect vnto al Gods commandements*: wherein we may consider, 1 the kind of duty, 2 Obiect. Both which haue the time.

The kinde of duty is in the word *respect*, which properly signifieth looking vppon, and hath in it the same things: which keeping hath, which may be scene before, and containeth vnder it casting, and setting of the eyes, and wisely looking as into a glasse. It is a borrowed speech from the eyes of the body to the minde, wherein is by a thing going before, that which followeth set downe.

Heere therefore is implied a firme and constant setting of the hart.

2 A liking, else would we neuer continue to looke vppon, so Christ looked on the young man, and loued him: so are we wont to doe.

3 Hope of benefit: we looke to places and persons in which we trust.

So as that Dauid teacheth vs heereby: 1 that the godly alwayes looke into the word of G O D, as into a looking glasse, meaning to order all things there-after: so Iames, 1, 25.

By occasion whereof, wee shall haue cause to strue against many things, which will offer other shewes then the word.

2 That the godly can neuer be satisfied with Gods commandements, but loue them exceeding much.

3 And that they seeke for all things from them: wisdom, faith, comfort, &c.

The obiect followeth, *all thy commandements*.

Wherein

Wherein is the } Author *thine*, that is Gods.
the thing, *commandement*.
perfection, *all*.

Of the Author wee haue heard before, as likewise of the thing, verse, 4, onely we may consider of the perfection in the word *all*.

The word *all* is here *ioyntly* all together.

to be vnderstoode } *generally* euery one by themselves.

Y^et this must be remembred, that the Prophet speaketh not so much of perfect knowledge, as of his care and endeavour, and so of other mens.

Heere then must we consider of the sundry respects (at leastwise some) of the commaundements of God, all and euery whereof are to be vnderstoode in, and according to the intent & meaning of the commaunder, who is God.

One regard or consideration of all Gods commaundements, is as they are } *commonly* knowne.
harder to be knowne.

Commonly knowne, are those which are most vsuall, as the works and duties named in euery of the ten commaundements. These or other how common or base so euer, must not be contemned.

Harder to be knowne, are things implied in the law, and other places of scripture, which euery body doth not perceive, neither at the first ear. These must be sought out and done: no ignorance will excuse.

Another is as some are of the } *law*: which are knowne
} *Gospel*:

Of the Gospel: 1 to beleue in Christ: 2 to repent and amend our liues: both these with the former must worespect.

3 A regard is as commaundements concerne duties towards } God:
men.

Duties to God, must not hinder the keeping of duties to man; nor duties to man stay those which should be toward God.

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- 4 Duties to men, are towards } our selves.
others.

Many can keepe Gods commaundements in things toward themselves, they must also keepe towards others.

- 5 Commaundements, } forbid faults.
enioyne duties.

Many can better forbear faults, then doe good duties, and yet both are Gods commaundements.

6 Some will keepe Gods commaundements in one estate, and neglect them in another, many in prosperity profess the Gospell, shrinke from it in the crosse: some in the crosse will be meeke, will pray, &c. they are not so in prosperity.

He who keepeth Gods commaundements, wil endeavour in them in one estate, as well as in another, else doth not he keepe all Gods commaundements.

Now followeth the time of this *respecting all Gods commaundements, when*: which vnlesse it were to speciall purpose had not beene set downe. This is diuers times in this Psalm, even in the next verse, and verse 32, &c.

Heere is no limitation or setting downe of this time, certaine it is that sometime it was, though not a-like alwayes, neither can be in any. It is hard to tell the particular times when Dauid had respect: yet wee may be sure he had respect: 1. When God stirred vp his heart to be set heere about, which was in his priuate exorcise of reading, & praying, and meditating, or publique.

2. It was not alwayes, at least not in the same tenour and measure. Sometimes Dauid sinned, and did not respect Gods commaundements.

3. Though it were not alwayes, the Prophet is not ashamed to imply so much, that others might take knowledge thereof. We gather then, that,

1. If Dauid could not alwayes haue respect vnto Gods commaundements, let euery of vs know, wee shall neuer finde

finde our selues of better mettall then he was, our nature is most abhominable, which (besides outward tentations) will turne our eyes from Gods commaundements,

2 If we would respect them, we must seeke to God, and continually vse the meanes.

3 It is cleere that Dauid considered how he found himselfe, calling himselfe home to a reckoning, as euery one should doe.

4 The Saints of God how holy so euer, will confesse their wants and defaults.

Thus much of the cause or occasion, now followeth the euent, *then shall I not be confounded.*

Wherein is likewise set downe the { *thing.*
time.

The thing, *I shall not be confounded:* the time *then.*

Confusion commeth of a Latine word, which though it may signifie such a mixture of things together, that one cannot discerne betweene them, yet heere the Hebrew whereof this commeth, will not beare it, but signifieth greatly to be ashamed.

Shame is taken 1 properly. For the affection vsually so called, and appeareth in the countenance. 2 Vnproperly. When it is referred to the soule and conscience, as very often, shame and confusion is so taken in the scriptures.

Being confounded is taken in the second sence, to wit, vnproperly in this place, for excessiue shame of the conscience before God and man. Which is, when a man is as much cast downe in conscience before God, as the most shame faced man is or can be in countenance before any, yea and more.

Now this shame or confusion may be considered, firstly, from a cause of it: which is to misse, or be disappointed, for then shal a man haue bodily shame, if he misse of his known particular designation, or when so euer (being of any good nature) he doeth amisse, so euen for the conscience, if a sinne be committed, or we misse of our desires to God, our consciences

An Exposition

sciences are cast downe. So as that David heere meaneth :
that,

He shall have no cause of shame.

1 Cause of shame is wittingly committing of any sinne,
true it is that all sinne will make ashamed, but this most.
Therefore David will auoide sinne, as euery one should
doe.

2 Another cause of shame is missing our desires, so shall
not David, God will heare his prayers, as all other of his
children. Psal. 25, 2, 3. Thus are the wicked ashamed, that
is disappointed of their hope. Marke the fruite of godly
prayers.

Secondly, from the effects, for as naturall or worldly
shame hath many and great effects, so much more hath the
shame of conscience, as being part of the torment of hell.

1 As in worldly shame, one and a first work is to change
the minde, so shame of conscience, will make it change the
minde and iudgements: for seeing it selfe to haue done a
misdeede, it must needes repent, and that much blaming and
accusing it selfe. So shall not David neede to feare that he
shall doe: for endeuouring to keepe Gods commaundements,
he shall not neede to change his minde, but to continue
and increase. So Abigail telleth David, that when
God shall haue giuen him the Kingdome, that it shal be no
griefe vnto him, nor offence of minde, that hee hath shed
blood causelesse. 1. Sam. 25, 31, she meaneth this work
of the conscience.

So shall David, and all other Gods seruants, be free from
greatly blaming themselves, which what a torment it is, we
cannot be ignorant: looke Proverb. 5, 11, 12.

Indeede repentance is a continuall practise of all, and
euery the children of GOD: so as that the former may be
doubted of.

Ann. Repentance may be considered, as {beginning.

{increasing.

Beginning, is at the first turne & change of man to God,
after

after which a man is preserved, from the wilfull committing of grosse finnes.

Encreasing repentance is, groweth in the former, when lining out of grosse finnes, and being truly turned to God, we labour to draw neerer and neerer vnto him: thus with encreasing repentance we must alwayes change & repent, not with the first and beginning repentance, which we can not but haue, if we regard Gods commaundements.

2 As worldly shame hath feare to come in presence, so is it in shame of the conscience, wicked men dare not come in the presence of God: Adam and Eue hid themselues, Cain fled from the presence of God.

Dauid, and other Gods children shall not thus be ashamed.

3 Naturall shame maketh one alwayes doubt, whether duties doe please, it rather thinketh they displease: so doth feare and shame of conscience driue a man to thinke, that God doth not care for any thing that he doeth. So was it with Cain, as in deede he saw he did not please God. Gen.

4. 5.

From this Dauid, and those who respect Gods commaundements, are free.

4 Naturall shame discourageth a man from doing duties as not being liked: so will this shame of conscience make, that a man shal haue no hart in any good duty.

Thirdly, from the property, bodily, or worldly shame, is with as great vnquietnes as possibly may be. It cannot be otherwise with shame and confusion of the conscience: from this likewise Dauid & other Gods children are free.

This which the Prophet speaketh, *I should not be confounded*, is a kinde of speech, in which by the lesse, the more and greater is set downe, so Psal. 51, 17. *Thou dost not despise*, for thou dost very well like, and 1, Cor, 11, 22. *I praise you not*, that is, I much dispraise and blame you: so Heb. 13, 17. *Will be not profitable for you*, that is, will be very hurtfull: so is it heere, *I shall not be confounded*, that is, I shall haue great boldnes and comfort. All which doth arise from a cleare

S.

and

An Exposition

and good conscience, which is a continuall feast, Prouerb: 1,5,15, so that the thing the Prophet meaneth, that he hath a good conscience, and the fruite thereof.

And first for a good conscience: 1 what it is: 2 how it is wrought: 3 what be the properties of it.

Before we can know a good conscience, know what conscience is, which well we may doe by the parts of it.

The first is a knowledge of truth and falshood, good, and bad. Therefore is it called conscience, that is with knowledge, and that not onely in generall rules, but in speciall and particular, wherein conscience especially appeareth: generall rules are in the *Synteresis*, particular knowledge, and remembrance in the *Syneidesis* or conscience.

The second a diligent marking and recording, as euery particular thing is beleued, or not beleued, done, or not done, thought or not thought, according to knowledge.

The third, is affection rising after knowledge and marking, and by things done, thought, beleued, spoken, according to knowledge ariseth ioy, hope, and comfort, otherwise, greefe, feare, and trouble.

Good conscience is, when the knowledge is true, full, and sound, when it letteth not slip any particular, but calleth all to count, and findeth them rightly according to knowledge performed, where-vpon ariseth continuall ioy, quiet, comfort.

Good conscience is wrought, as all other graces of Gods spirit. No mans conscience is good by nature: other meanes therefore are needefull.

1 One is, sound faith of iustification, when the party hauing Christes righteousness imputed by God himselfe applieth it by faith, to the forgiveness of all his sinnes, and accounting of righteousness: so as that the conscience is cleansed and quieted in regard of all things past.

2 Sanctification, which arising and liuing in faith, keepeth with faith, and preserueth good conscience for afterward: without these neuer good conscience.

Now the properties of good conscience are many.

1 Truly

1 Truly and fully alwayes to admonish, according to the light of the word of God, shining in the hart.

2 To witnes that all and euery thing is done, according to the full knowledge of Gods will.

3 To giue a good hope in all things.

4 To make one leade an vnblameable life.

Thus much for good conscience, the fruite followeth, which is wonderous great euery way: and hath all things contrary to confusion,

1 It maketh one neuer to change his generall resolution.

2 It delighteth to come into the presence of God.

3 Is perswaded that God liketh it.

4 Hath courage in all good duties.

5 Trust in the fauour of God. 6 Hath peace of conscience. 7 Ioy in the spirit. 8 Looking for all good things from God. 9 Patience in the crosse.

Thus much of the thing, now followeth the time *then*, to wit, when I shall haue respect, as if he should say, vnlesse I haue respect, &c, I shall be confounded.

1 Que. Who can respect all, and euery of the commaundements of God?

Aun. None: and therfore all haue great cause of shame.

2 And seeing that all Gods commaundements must be respected, euen the least are to be regarded, not neglected.

3 No meruaile therefore if none can at any time be secure, but shall finde himselfe tossed betweene feare and hope, &c.

4 And why, since there is such good consequence of respecting Gods commaundements, doe not we all most carefully iegar them?

Thus much for the third particular, in the Prophet Dauid, now followeth the fourth, verse, 7, and it is *profession to praise God*. Which duty should be in euery seruant of God. Psal. 50, 14. In so much as that not onely men, but euen all other creatures ought to performe the same. Psal. 150.

Of this profession there are two parts, 1 The duty, to *praise God with an upright hart*. 2 The cause, *learning of the*

An Exposition

iudgements of thy righteousness.

In the duty are, 1 the fact of *praising God, &c.* 2 The publishing of it, in that he saith, *I will praise, &c.*

The fact hath the {
 thing, to praise God.
 manner, with an upright hart.
 action, to praise.

In the thing are {
 Object, thee o Iehoua.

The word heere vsed for praise. is in the Hebrew (*Ode*) where-vpon by the way commeth the Greeke word *Ode*, for a song. It signifieth both to confesse and praise, but yet notwithstanding with some difference. For when it signifieth to confesse, it hath one kinde of preposition, when to praise another, or other regiment: so doth the Greeke word *Ezomologoumai* signifie both. Neither is it without cause, that one word signifieth these two things. For then praise is true, when it is free and franke, as confession, also every true confession is greatly to the praise of God, looke *Ioshua, 7, 19. 1 Sam. 6, 5. Iohn, 9, 24.*

Heere doth it signifie to praise.

To praise, is to acknowledge the excellencie, or worth of a thing.

Excellencie in God is in- {
 in himselfe.
 finite every way, as he is { towards his creatures.

In himselfe, for excellencie of Essence, persons, properties, &c. about all humaine conceits.

Towards his creatures, making them so excellent; preserving them, &c. and as to all creatures in generall, so to the Church, and especially to the party praying.

And indeede there is nothing; whence a party may not draw arguments to praise God.

Gods mercy is most sweete, considered in {
 creation.
 redemption.
 conservation.

Every one of these cannot choose but be very great, being from so great a God, to vs who deserve the contrary, especially

especially in such necessary things as he giueth vs for our being and well being.

Acknowledging, is our profession, that this excellencie is in Gods.

Now this our profession must be: 1. open, so as it may be knowne: 2. franke & cheerefull, not constrained: 3. with harmonie of mouth, hart, and life.

Who would not performe this duty: 1. pleasing God: 2. due from himselfe?

Thus much for the action, now followeth the object, thee, O Iehoue, whom indeede we are alone to praise, as being onely worthy.

1 God being to be prayfed, is to be considered with meanes of any thing, or without meanes. Many will praise God, and acknowledge his hand, when they see him work without meanes, because then they see nothing, whereto they can ascribe that worke: but onely to God, and yet it is onely God who giueth meanes, renueth them, and blesteth them, so as in the middest of all meanes must we lift vp our hart to God, and praise him, and neuer sacrifice vnto our nether hand.

2 God may be considered towards our selues or others. Many wil praise God for themselves: few for others, and yet so must they doe, and euen for their enemies: so farre must wee all be from enuying or lessening any of Gods works.

3 God giueth prosperitie aduersity. Some feeling the sweetnes of prosperitie, can acknowledge Gods goodnes. Where is any that praiseth God for aduersity? And yet so must we all doe, and not onely that, but reioyce therein. Rom. 5. 3.

1 Then shal a man be the fitter to praise God for aduersity: when he hath some while bene vnder: neuer, at the first will or can a man usually thank for it: 2. When by hauing bene vnder it hee hath gotten some good by it, as knowledge of Gods providence, iustice, power, perswasion of Gods goodnes, increase of faith, exorcise of patience, meeknes.

An Exposition

meekenes, prayer, &c. else will our praying for it be but cold. And therefore all mens speeches, who say, they thank God for afflictions, are not ever true.

Hitherto of the thing, now followeth the mannet, *With an upright hart*: so as it must be with the hart, and that upright: so as there is, 1. *subiect*. 2. *Adiunct*.

The subiect, is hart, put here for the soule, because that it is as it were the chaire of estate of the soule, wherein it most sheweth it selfe in presence.

The soule is put for the whole man, where the soule is, first affection, then all parts and powers of soule and body. This doth the Prophet name,

1 Because God chiefly respecteth the hart: 2 And the most part of men doe commonly neglect it.

God respecteth it: 1 As to be the first, so as without this all is nothing: 2 With this all other follow: 3 In this is a sweet feeling of Gods infinite goodnes towards vs: 4 And as in the bodily hart there is continuall beating, so is there in this a renning, and continuall frequentation of all godly duties.

1 Wherefore every one who praiseth God, must doe it from his hart, that is, his soule, that is, from his iudgement, as being settled that he ought so to doe: 2 from his will and affections, as delighting therein.

2 Who so ever (saith he) praiseth God with his hart, must doe it with his whole man, else his praise is no praise.

3 No praising of God without feeling: 4 All praising of God continued alwayes renewed.

The adiunct followeth *upright*, for declaring whereof, it shall be good to consider: 1 What it is: 2 Howe it is wrought and gotten: 3 How it may be tried: 4 How it may be kept and preserved.

What it is, may somewhat appeare by the very name it selfe, especially in the Hebrew tongue, where word for word it is thus, *with uprightness of heart*, and is indeed in effect that our translation hath with an upright hart, saith that it signifieth it in great measure and perfection: so doth the Hebrew

Hebrew tongue; vſe Nowne Subſtantiues for Adiectiues, very ſignificantly. Now this vprightnes, though it bein Engliſh the ſame word; with that in the 119. of this Pſalm, yet is not ſo in the Hebrew, but ſomewhat more generall, and ſignifieth right or ſtraite. Vpright is but one reſpect of right or ſtraite, right hath all reſpects in it vpward, downward, on both ſides, &c. It is therefore heere a word vſed vnproperly, contrary to that which is wrethen or crooked; and for meaning and intent, ſeemeth to be the ſame with cleane hart, Pſal. 51, 12. ſignifying ſuch a diſpoſition in the ſoule and whole man, as hath nothing iuſtly greatly to be blamed, humane frailty onely excepted.

It is termed right: 1. Becauſe it is according to the right ſtatutes of Iehoua, Pſal. 119, 9. 2 And is after the firſt and originall ſtraightnes which was in man, according to Gods image, from the which men ſwaruing are called, Luke, 9, 41, a *crooked generation*, and Philip. 2, 15, *crooked Nations*. And prauiſes of ſuch parties are phraſed, Pſal. 125, 5, *crooked waves*.

Yet this muſt be remembered to be vnderſtoode euangelically, as before *whole hart*.

Heere-vpon S. Auguſtine ſaith that, *that man hath a ſtraite or right hart, who willeth all things which God will*.

Of this ſort can be no hart not regenerate and borne a new, all naturall harts are crooked. The Poet could call them *crooked mindes*. But for the full knowledge what this is, three things are neceſſary.

1 True, ſound, and full ſaving inſtruction and knowledge, ſo as that where this is not, no ſtraightnes or rightnes of hart can be. This knowledge muſt be: 1 In the neceſſary grounds of ſaluation, the Trinitie, Chriſt, faith, juſtification, ſanctification: 2 In this particular duty of praying God. So as that euery one muſt know, that God is to be praized: 2 Fully take the occaſion when it is given: 3 Rightly performe the duty of praize: as we may reade before.

2 Sincerity, that there be counterfeiting no deceauing.

3 Continual conformity to the word of God, or firſt

ſtraightnes

An Exposition

Straitnes of Gods image, wherein man was created. All which are so necessary, as that to the parties endued heere with, onely God is pleased. Psalm 73, 1. Math. 5, 8. Psalm, 24, 4.

This is wrought and gotten as o- Justification,
ther graces of saluation, that is, by } sanctification.

By iustification, when the sinnes of our naturall or vsuall crookednes, for Christes righteousness being forgiven, his straitnes & vprightnes is imputed to vs by God the Father, sealed to vs by the holy Ghost, who likewise worketh faith in vs, whereby we apply it to our selues.

By sanctification, when receauing the powerfull spirit of sanctification we are renewed, to thinke, doe, say, and euery way practise right things, otherwise there can be no true straitnes in vs.

This may we trie whether it be in our selues, (it is hard to iudge of others.) 1, By the causes of it, & vse of them.

1 If the party who thinketh he hath it, haue from the first occasion offered, vsed the meanes thereof (to wit the preaching of the word) in simplicity and continuance, it is the more likely to be present, otherwise not.

Seasons of things not neglected preuaile much: twigges may be bowed in time, flesh will sometimes take salt: one may come too late to both of these. Again, for small vse onely of the former is neuer sufficient. It pearceth not to the hart, where this must be.

2, By the fruites. One whereof, is perceauing of a mans owne crookednes. Alwayes the more straitnes, the more perceauing of crookednes. For as in the body, the sickness is most dangerous, when the distemperature is generall that no part can perceane it, and when all things are in quiet by reason of strong hold, the captivity is the greater: so no perceauing of crookednes little or no straitnes at all. With this is alwayes joined patience of reprehensions, from conscience of crookednes, worthy to be found fault with.

Another is delighting in strait things, as the word of God, godly company. Like liketh like. Right men lone right

right speeches, actions.

Heere is neuer feare of too much precisenes, a thing can neuer be too right and strait. Right lines, are the onely within their points.

A third is plainenes and opennes. Crooked legges delight not to shew themselues. Close men, in duties of the open worship of God, and their calling may alwayes be suspected.

A fourth, willingnes to offer it selfe at any time to be tryed. It is a token when Rahel was loath to be raised and searched that she had stollen and hidden: so crooked harts are loath to come to the rule and square.

This is kept and preserved, by the continuance in those things whereby it first is wrought, first must iustification be had and kept, then sanctification continually renewed. Heere to may somewhat helpe meditation, and searching of the heart, that as soone as any crookednes appeareth, it may be made strait, prayer, Sacraments, and such like.

All this hath beene touching the fact of praising God, now followeth the publishing of it, in that he saith, *he will praise*: thus doth Dauid very often.

Quest. Could not Dauid haue done this, and neuer been acknowne of it?

Aun. In some case Dauid might haue concealed this duty, so might Daniel, 6, Dan: but heere he ought not to be willing so to doe.

1 This is one vse of the knowne examples in good duties, they shew that it is not impossible (as some dreame) to performe them.

2 Dauid is a publique teacher of the Church, and therefore must teach in word and deede.

3 He is a Prince, and must giue the first on set: others will sooner imitate.

4 He would shew that men must not be ashamed (for all mens censures) of their good deedes. Well saith Aristotle, be who setteth out his good duties too much, and concealeth

An Exposition

leth them too much, both are proud.

5 He would heereby tie himselfe to the more conscionable performance of this practise, for hauing engaged himselfe by solemne profession, it were the greater shame for him to start back. All these respects are to preuaile with vs in like cases.

Thus much for the duty of *praying God, &c.* Now followeth the cause, *When I shall learne, &c.* Whereof we may consider as it is in it selfe, and as it hath vse in this place.

Considering of it in it selfe, we may sinder the } *endeuour of learning.*

Endeuour of learning, is in the words: } *object: the iudgements of thy, &c.*

When I shall learne.

Learning can neuer be vnderstood without teaching.

To learne, is to profit according to the intent of the teacher.

A teacher, is one offering meanes } *lesse.*

of profitting : and is principall } *more.*

A lesse principall teacher is, whereof there is some necessity, and yet he is not sufficient. This teacher is 1 mute. Which maketh no sound as bookes, other creatures. 2 Vocal. Who maketh a sound, as teachers, commonly so called, in Church, Schoole, family.

More principall is he who is necessary and sufficient, so onely is the holy spirit, who fully and sufficiently teacheth all. His chaire is in heauen, his formes are heere vppon earth.

The intent of the teacher is: 1, That the learner should hearken and giue heede to the Maister and teacher. So as that reading, hearing, and the breathing of the holy Ghost, are necessary, according to our diuers teachers.

2, That the learner vnderstand: without this all is in vaine, yet is it hard in matters of diuinitie. Therefore had they neede: 1 plainly to be deliuered: 2 often to be repeated: 3 diuers times to be questioned, and conferred of.

3, That he lay vp for necessary vses, in and according to his

his kinde of learning.

Necessary vses in diuinitie are: 1 to know doctrine of saluation: 2 to haue sauing faith: 3 to amend and turne our liues: 4 to order euery particular practise of life.

4. Alwayes to be profiting and going forward, that he may rise from one forme to another.

All this is to learne.

Dauid doth not say, that he hath learned, or will learne, had he not, or would he not therefore learne? yet he had, and would.

Againe it may be thought that Dauid now had not learned: but sure it is that he had, but hee doth not much account of it, in labouring for that which he wanteth, he thinketh nothing of that which he hath.

Now let vs all by Dauids example, learne Gods righteous iudgements, which we had neede the more to thinke: because, 1 that all excellent things (such is this) are very hard: 2 we haue no helps of nature to this, as to other learning: 3 nor take so much time for it: 4 Besides, many thinke that little of this learning is sufficient: 5 surely it is of meruailous vse.

Somewhat may we iudge of our profiting in this learning. 1 If wee can discerne betweene good and bad, truth and falshood, sauing doctrine and others, and best like of sauing learning. 2 If we learne to like and practise, not only to speake and know. 3 If we like, and be able to teach others.

4 If when our Maister, lesse principall, be sometime absent we can take out a lesson by our selues, by meditating, praying, &c.

5 If our profiting be according to the time, and meanes, and excellent teachers.

Hitherto the endeuour of learning, the obiekt followeth. *The iudgements of thy righteousness.* Wherein is declared the kinde of thing *iudgements*, the subiect of it *shine*, & the quality, of *righteousnes*.

The kinde of thing is, *iudgements*.

An Exposition

Iudgements are one of the ten names, whereby the word of God is called in this Psalm, & may better be vnderstood, if we aright know what it is to iudge.

To iudge properly, is to determine or giue sentence. and by a manner of speech, where the part is put for the whole, it is to rule, order, or gouerne. So God is called the Iudge of all the world. Gen. 18, 15, and Iohn, 5, 22. *The Father hath committed all iudgement, that is, regiment, to his sonne.*

Now all Gods iudging is infinitely wise, as constant.

God iudgeth sometimes by his works, as Esa, 26, 8. Jer. 1, 16, 1, Cor. 11, 29. where that which is translated *condemnation*, is better *iudgement*, that is, punishment.

And these works are toward ones selfe or some other, of mercy or iustice, and must not be neglected. Wee must know that,

1 They are all of God : 2 Marke of what kinde they are, fauours, or punishments. 3 Get somewhat out of them to instruct vs in the knowledge or worship of God.

But yet these kinds of iudgements are not heere meant: For besides, God iudgeth by his word, 1, Cor. 14, 24, he is iudged of all, the word wherein they are exercised iudgeth him : so Ezech. 20, 4.

These are the iudgements vnderstood, which are many, some of greater, other of lesse importance, as the branches and clauses of the word of God are.

These one is said to learne : 1 when hee well vnderstandeth them : 2 getteth that fruit by them which God would he should : 3 and in more particular vseth them, as a rule to frame euery speciall office, and practise of life by.

The subiect or party whose they are, is God, of whom sundry times we haue spoken before.

The quality remaineth : It may be doubted, to what the word *righteousnes* may be referred, for the Hebrew is, as that it may be thus, *of thy righteousness*, that is, of thee who art righteous, as Psalm. 15, 1, in the mountaine of thy holiness, of thee who art holy : so Psal. 51, 11. *Take not thy holy spirit*

spirit from me, that is, the spirit of thee who art holy.

Or thus, *of thy righteousness*, that is, which are very iust, for in the Hebrew tongue substantiues are put for adiectiues, and then they signifie some fulnes and perfection.

Both senses are true, and may be taken heere, for God himselfe is righteous, and his word.

Righteous is that which giueth euery thing the owne.

Quest. How then is Gods word righteous, to promise vs fauour who are sinners, can it be ours, or due vnto vs?

Aun. Certaine it is that it is ours, not by our owne desert, but, 1 by Gods promise: 2 And be Christes desert, so as God should not be righteous, if he should not giue fauour to the faithfull and repentant, hauing promised himselfe, and his synne deserued it.

Gods iudgements are termed iust, 1 being Gods, who is iust: 2 endeavouring to draw vs to iustice.

Let none therefore murmur at any word or worke of God, and euery one labour to be the more righteous by them.

Hitherto haue wee considered the cause alone by it selfe, now it followeth ioyned with the effect. *When I shal learne, then, &c.*

1 He sheweth that there can be no sufficient praying of God, without learning of his iudgements.

2 That he would refer all his knowledge to the praying of God.

Thus much for Dauids fourth particular praeface and duty, the fift followeth in the beginning of the eighth verse, *I will keepe thy statutes.*

Whereof are two parts, the } thing.
 } praefession of it.

Of the thing wee may see before, verse, 4, the latter part of it, neither shall any thing neede to be sayde of the praefession, that hauing beene declared, verse, 7, onely some few questions may heere be answered, and obseruations taken.

An Exposition

Quest. David professeth as though he had some ability in himselfe, is it so, or whence was it?

Aun. All that David had was from God. An vnregenerate man can doe nothing; a regenerate man by Christ, or Gods grace in him can doe.

Quest. When James saith, 4. 15, that we ought to say if the Lord will, &c, whether doth Dauid offend, leauing it out?

Aun. David, though he leave it out in word, yet doth he not so in hart : so must we, and sinne not.

Compare this profession with that with above, verse; 5,
O that my wages were directed to keepe thy statutes, that which
 he there prayeth for, heere he obtaineth.

Endeuour to profite is neuer vnfruitfull . So end many
Psalmes in hope and ioy, beginning with feare & grieve.

Marke that Dauid speaking thus boldly, fore-casteth the worst which might hinder, so must euery one doe.

Thus much for the fift speciall practise and duty, now followeth the sixt and last. *Forake me not ouer long.* And is of the kinde of deprecations, wherein a thing is prayed to be kept away.

In this deprecation, may be considered the } thing.
persons.

The thing, not to be forsaken over-long.

Wherein are the { kinde, *for saking.*
measure, *ouer long.*

Forfaking in God must be considered as Gods presence is, for to his presence is his forfaking contrary.

God is present by { essence.
works.

He is no where absent, nor forlaketh in his essence, which is alwayes euery where.

His works are of } power, sustaining all creatures.
 } grace.

Gods

Gods power so long as things are, is likewise present, when it is away things cease to be. This is in all creatures; Dauid speaketh of men, and some: so as that this absence of power is not heere vnderstood.

Grace is some peculiar fauour of God. And is } common.
} speciall.

Common is indeede a necessary gift to saluation, but not sufficient, and may be in the reprobate; such is vnderstanding of the sauing doctrine in the Bible, & to be able to conceaue prayer, &c, these many wicked men haue.

Indeede these are many times taken away.

Speciall is a gift of saluation, and that in the elect, as faith, hope, and charity.

Gods forsaking of a man in these is vnderstood: for sometimes God taketh euen these away, but we must remember that,

1 He neuer taketh them away fully, some branches or sparkles of them remaine, as the roote of a tree.

2 He neuer taketh them away finally, if he take them away, he giueth them againe.

Now God so taketh these away, as that sometime,

1 He taketh away the thing it selfe.

2 He taketh the knowledge or feeling of the thing to be present.

3 He taketh away the worke and fruite of the thing: this is Gods forsaking.

Against all these Dauid prayeth, and is greued at them all.

1 Because, if God neuer so little forsake vs, wee cannot but quite forsake him.

Annas Burgeus had a good saying at his death to God. *For sake not me least I forsake thee.*

2 If God should thus forsake, he could haue no comfort of his owne saluation, not hauing, or not finding or feeling faith, he could not beare the crosse, or rise from sinne.

Thus much of the kinde, the measure followeth in English.

An Exposition

lish *ouer long*, the Hebrew is [*Meed*] and doth signifie,
1 much: 2 continuance.

Dauid desireth to be forsaken neither way.

Much forsaking or great, appeareth in the want of a great grace, or being left in a great crosse or sinne. This is death to a man.

Continuance is for { a little grace, tentation, or sin, or crosse.
length of time in { a greater. This is hell.

Thus would not Dauid be left: 1 Though some of Gods children are: 2 Gods children doe tremble to think of this kind of forsaking.

Now follow the persons { forsaking God.
{ forsaken Dauid, me.

Certaine it is that God doth forsake, as mankind in generall, so his owne children. Yet,

1 God is alwayes iust, not being bound to his creatures.

2 We are not free from fault, we first forsake God, before he forsake vs.

1 Wherefore in all forsakings seeke to God. 2 Search out your owne slippery hart.

The person forsaken is *Dauid*, { common man.
who may be considered as a { man elect.

He is heere to be vnderstood as elect.

1 If Dauid feare to be forsaken, who dare be secure?

2 In that Dauid feareth this, it is certaine he called him selfe to account, and marked when God was absent, present.

3 Know that the children of God, who neuer can fall away, may be brought to feare, and thinke that they may fall away.

Let vs all therefore gather what strength of grace wee can.

FINIS.

THE



THE HISTORIE OF the Gospell.

WE will expound (by the helpe of God) the Historie of the Gospell.

This Historie containeth the deedes and sayings of Christ, God and man: which things, if any other, are most worthy to be knowne of all Christians.

1 As being, in the narration, which was to be set downe of our blessed Sauour.

2 Where also are the maine sentences of wholesome doctrine.

3 And which are a most cleare commentary of the Law and the Prophets.

4 Whence the Apostles haue drawn. 5 And the church doth drink vnto saluation.

Learned disputations before an vnlearned multitude we omit.

Only we wil draw one threed out of all foure Euangeliste, not neglecting to our power, the description of times and places, after a rude manner.

And that we may finish this our taske (all introductions set aside) we are to know, the inscriptions, and the treatises.

The inscriptions are generall, or particular. The generall is of all Greeke. the books together, in Latine, whence also in English.

In Greeke, *Tes kaines diathekes apanta*; that is, all of the new Testament.

In Latine, *Novum Iesu Christi Testamentum*; that is, the new Testament of Iesus Christ.

The Historie

The Greeke inscription hath the kinde of that which is written, and the perfection.

The kinde of that which is written, is expressed in this word, *Testament*. This is set out by an adiunct or proper-
tic, *new*.

**A testament is taken, 1 properly, for the last will of a man.
2 Improperly, for a covenant, or league, or articles of agree-
ment betwene parties.**

And this testament sometimes, is { vnwritten, before the
scriptures were penned.
written.

In this place the written testament is vnderstood, which containeth (as it were) the last will of Christ, written down, and the articles of agreement betweene Christ & men touching saluation.

Wherefore let vs know that our labour in the testament,
is to be bestowed in reading, and hearing of these articles.

2 We are to take care, that we may keepe the conditions,
3 Nothing can be added, but of such as will forge and fal-
fifie writings.

But it is also said to be new.

The covenant of Stouthing saluation.

God, hath been either } not touching saluation.

Gods couenaunt touching saluation was double; 1 of works, with Angels, and Adam before the fall. 2 Of faith, and it is with man alone, since the fall.

Sometimes the covenant of works is propounded after the fall, that it might convince of sinne; and prepare to the other covenant, which is of faith.

And this covenant of faith, is concerning men to be saved by faith on Christ.

This league in substance is truly one and the same, and hath alwayes bene and shall be: as bring for Christ his sake, vnto the same saluation.

Notwithstanding in diuers re-Sold.

The old was by Moses, with the people of the Jews, and

till the resurrection of Christ, placed in ceremonies, which was to die, and now truly is dead: and is called old by reason of time and vanity, because that for oldnes it is vanished away.

The new is by Christ, with the Christian people, alwayes to endure and new, clearly published by Christ, alwayes the same, wherein more men are renewed: hence is it called new.

Many truly were saved by this, before the coming of Christ, yet notwithstanding because this covenant was not clearly propounded, it was not then called new.

Wherefore this testament in that regard is said to be new, for that it containeth those booke which doe publish this testament, & that in this maner, to wit more cleerely, &c.

1 Let vs remember that this testament is touching saluation: 2 And that our owne saluation.

3 To be laid hold on by faith. 4 And let our selues procure that it may be new in renewing of vs.

The perfection is noted in the word *all*. Whereby is declared,

1 That euery one of these booke is appertaining to the covenant.

So that the Papists are malicious, who exclaime that certaine booke are by our men cut off from the Canon. For what if Luther doubted of one or two?

2 That no other booke vnder any colour is to be thrust vpon the Church, otherwise then Stapleton thinketh, *De libris pastoris*.

The inscription which is commonly vsed in Latine, containeth besides the kinde of the thing written, the person also of *Iesu Christ*, who is the storehouse of saluation.

The particular inscription is of euery booke feuerally, & namely of the Euangelists.

And it is in those foure, vniforme, containing of that which is written, the *Open-man*.

The kinde of the writing is from the subject matter, a *Gospell*, not that, the other booke of the Epistles, and of the

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old testament haue not the Gospell, but the name remained in these, because that after the old testament, these contained the Gospell more clearly reuealed, & because they went before the Epistles.

This word *Gospell* doth declare glad tydings, such as especially this touching saluation, is,

1 Of necessitie this Gospell must be had from without our selues.

2 We are to reioyce heerein before other things.

By vse the Greeke name is made also Latine.

In English *Gospell*, as it were, *Godspell* the word of God, or *Ghostspell* the word of the spirit, by way of excellencie. The word for the spirit, that is, the soule.

The pen-men are foure, Matthew, Mark, Luke, Iohn.

And they were onely pen-men as the particle, *according*, doth declare. The spirit suggested, they receaued: neuertheless Mark was helped by Peter, and Luke by Paul.

Why foure, why two of the Apostles, and two of the seauenty, why in this order we omit to enquire.

Whom to vnderstand, it will be profitable to remember.

1 That they doe not after the same manner cite testimonies out of the olde testament: for sometimes they fetch them from the Hebrew, sometimes from the Septuagint translation, sometimes they are caried with the free judgement of the spirit,

2 That they follow rather the summes of doctrine, then the accurate obseruation of times.

3 That they doe not disagree, howsoeuer some things may seeme to iarre.

4 That they put the Hebrew tongue for the Syriake.

5 They are inspired of God.

6 They haue a generall and perpetuall doctrine.

Matthew (who was before a publican) wrote first of all the eight yeere after the ascension of Christ, and that (as some thinke) in the Hebrew tongue. Him Iohn translated into Greeke, through the procurement of some. Marke

wrote

wrote two yeeres after Matthew, being taught by Peter, and first of all (as some say) in the Latine tongue.

Luke instructed by Paule, wrote the fifteenth yeere after the ascension of Christ. At length Iohn the thirty two yeeres after Christ. He surviewed the other three, approved them, and writ downe against the heretiques, certaine things which were left out.

1 Why should we not therefore learne out of these? seeing the Lord would haue such, and so excellent Authors to pen these things, would he not haue al to read & know the?

2 And seeing these writings are inspired by God, let vs reade and heare them with the direction of the spirit.

3 Neither let vs euer think that this doctrine, confirmed with so many witnesses, is to be doubted of. 4 And not with Ridly, Cromwell, Luther, to be conned by hart.

Luk, 1, Chap: from the 1, ver. to the 5.

Hitherto haue beene the inscriptions: now follow the treatises to be compiled into one narration.

Wherein are the praeface, and the narration.

The praeface is in the 1 of Luk, 1, 2, 3, 4, verse, which containeth three things, the person, the thing, the causes.

The person is $\left\{ \begin{array}{l} \text{of the writer, Luke.} \\ \text{vnto whom is written, the most noble} \\ \text{Theophilus.} \end{array} \right.$

The thing, is the orderly writing of those things, whereof we are fully perswaded.

The causes are, $\left\{ \begin{array}{l} \text{impulsive.} \\ \text{finall.} \end{array} \right.$

The impulsive causes are from comparison of equals, or of lesse, and they are three.

The first, it is as meeete that I should as others, and peraduenture more.

The second, if they haue written being moued of themselves, why should not I especially write, being stirred vp by the spirit of God?

The third, I haue knowne all things as certainly, & peraduen-

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aduenture more certainly then they : For *they haue deliuered them vnto me , which from the beginning saw them their selues, and were Ministers of the word, and I haue searched out perfectly all things from the beginning.*

The final cause is, that Theophilus might know the truth of those speeches which he had heard.

The party writing is Luke, by profession a Philition, in regard of Country one of Antiochia, one (as Epiphanius saith) of the 70 Disciples. Luk, 10, 1. This man is made an Euangelist, the 10 Apostles being passed by.

Vnderstand that God is tied to no man, and that he calleth whom so euer he willeth, to what function so euer it pleaseth him. Thus he made Paul that had beene a persecutor, to become an Apostle, and also Peter who was a fisherman.

So that, 1 Wee ought to distrust nothing which shall please the Lord, 2 Neither let vs indeede ascribe any thing to secundarie causes, but all vnto God. 3 Wee ought so much the more to beleue, because wee see the power of God to shew it selfe in most contemptible things.

Que. But why doth Luke alone take paines in wryting of a preface ?

Aun. Not that his writings were not authenticall, but for that being instructed in Rethorique, he doth thus purchase fauour and attention (whence he is thought to haue written the best Greeke :) as also that hee might satisfie the Church, requiring a reason of his fact, and might procure greatest authority.

Wherefore vse of humane learning, consisting in tongues and Arts, is not at all altogether to be reiected, whiles it may serue to edefie the Church.

2 And godly men vndertake nothing wherof they haue not warrantable inducements. 3 We are also to take care that our doctrine may be most acceptable in the eyes of the world.

The person vnto whom is written is *Theophilus*. Some thinke this name to be appellatiue, others proper: looke
Baronius.

Baronius. 533.

He is *most noble*, that is, according to the Greeke, placed in authority.

1 Princes are not excluded from the Kingdome of heauen.

2 The godly honour the chiefe men in the Church.

3 Christians doe speake courteously and ciuilly, neither doth that hinder which is in Iob, 32, 22.

Que. But why writ Luke vnto this man?

Aun. Not onely for priuate consideration, (for peradventure he had bene before instructed of Luke) but also for the good of the Church. For if a man in great place & authority shal haue once receaued the word, others also will receaue the same.

4 Wherefore wee ought especially labour to bring all those vnto Christ, which are in any high place, not onely for themselues, but for the Church, that others may be converted vnto the faith, and confirmed in the same.

5 Godly men must be holily wise.

6 Neither doth this booke any thing more containe particular doctrine, because of this compellation or dedication, then the Epistles of Paule.

The thing it selfe followeth, which is the writing of an orderly disposed narration; &c, as was shewed before.

Wherein are the *manner, orderly disposed, &c.*
matter, those things whereof wee
are fully perswaded.

The manner containeth 3 things: narration, order, writing.

A narration is a plaine propounding, and setting forth of the thing as it is in it selfe, without any externall glossing.

So as the Evangelists ought to propound nothing which is not receaued: and no colouring is either to be set vpon it, or to be expected.

The order, *from point to point*: with respect had of the time, that the truth might be more manifested, and the memorie helped.

So

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So likewise let vs also endeavour, to keepe in memorie, sayings, and writings.

Writing is a setting downe, in bookes or monuments.

So as we ought to receaue nothing which is vnwritten.

The matter followeth, *those things whereof wee are fully perswaded*. He meaneth the deedes and sayings of Christ. Wherefore let vs heare of Christ.

These are said to be fully perswaded of: the persons in whom, *we*.

The word in the Greeke which signifieth to be fully perswaded of, is a metaphore borrowed from ships, which are caried with full saile, and it signifieth a most certaine perswasion of the truth, so as nothing can make vs to recoile from it, no not death, or any thing else.

This perswasion is proper to faith, necessarily required in enery one of vs.

The persons, *we*, to wit the Disciples and Apostles that were called, none other. Wherefore the Gospel was in the world: neither was it beleueed of all.

Let vs not therefore much disquiet our selues, if now also all doe not beleuee the Gospel.

And seeing that Luke doth bring in the called alone, to beare witnes for the truth of this doctrine, let vs know that not what the world, but what the called doe, is to be regarded.

The causes follow, and first the impulsive.

The first, as was rehearsed before.

These men were, *many*. Cerinthus, Merinthus, as Epiphani: saith. 186.

Apelles, Basilides, and others, vnder the names of Thomas, Matthew, as Ambr: witnesseth, also vnder the names of Iames, and Nichodemus. Peraduenture he meaneth others, which had written before him, men inspired of God: but these were not many, they were onely two.

The force of the reason is: that wee ought to be as diligent for the true doctrine, as others are for that which is false.

We

We gather therefore that diuers forged, Apocriphall, and such like writings should be in the Church. So as there is required very great iudgement in reading.

Wherefore let vs not be dismayed with Popish writings, but let vs try all things, and keepe that which is good.

2 That euery man is according to his place, to encounter with false teachers.

And these onely haue taken in hand, not finished: but I will (saith Luke) goe thorough withall.

The second reason: they did it of their owne heads, but I doe it by the instigation of the holy Ghost.

Obserue that wicked men doe intrude themselves into matters without a calling: that godly men vndertake duties, God onely mouing them.

Que. But it may be demaunded, how I shal know that I am stirred vp of God to doe any thing.

Aun. By obseruing these things. 1 That the worke be honest. 2 That you be furnished with gifts necessarie for the discharge of it. 3 That mouing authority concurre, God within vs, the Church or the common-wealth, or the family without vs. 4 That you seeke to obey God, and to doe good vnto others.

The third reason is in the verse, 2, 3. I know all things most perfectly, wherein he sheweth the worke of others towards him, and his owne industrie towards the thing it selfe. Verse, 2.
and 3.

The worke of others is, *as they haue deliuered them vnto vs, which from the beginning, &c.* by whom is meant the Apostles. For these were they which saw them their selues, and were Ministers of the word.

Where is contained a description, 1 of persons, which are such, as saw; or were Ministers of the word. 2 Of action, haue deliuered.

By the word, some vnderstand Christ not vnfitly: but Luke doth not vse to speake so. I thinke therefore that the preaching of the Gospell is meant: looke Piscator vpon this place.

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1 I gather. 1 That the word of God is knowne to no body from himselfe.

2 That the word of God is most excellent, where vnto the Apostles haue serued as Ministers: so as none ought to contemne the base function of the ministerie.

3 That those which saw, and were ministers of the word, ministred vnto the word, and not vnto themselues.

The action is, *haue deliuered*: that is, haue related by word of mouth.

Is there place then to be giuen vnto traditions? yes surely to written traditions, but not to vnwritten: excepting only such as appertaine to decent and comely order, and not to godlines.

Obserue. 1 That those which saw, had not forgotten the word.

2 That they rehearsed to others those things which they chewed themselves.

Hitherto concerning the worke of others towards him: now followeth his owne endeuour, *hee had searched out all things perfectly from the beginning*. This act, *he had searched out*. The object, *all things*, &c.

He searched out, not only sought after, as namely who had learned and vnderstoode them.

Obserue. 1 That Luke followed after holy men. 2 He looked for fruit by conuersing with them, and seeketh after all things that appertaine vnto Christ, from them that vnderstoode them.

3 He doth not giue ouer before he hath attained.

4 He getteth that which he seeketh. Our trauaile is neuer in vaine.

Perfectly. 1 As that nothing was wanting. 2 Hee will not slightly know these things but thoroughly: for number to haue all, and to make vse of. This must be our studie, neither is it blamed, if it be not most fruitfull. It must be most diligent, for instruction and vse, to enforme others.

All things, they be the speeches and deeds of Christ, howbeit

beit not all, but such as were necessary vnto saluation : for the world could not containe the bookes that should be written of all.

Vnderstand therefore that wholesome things are to be sought out.

2 And that learned men know more themselves, then is needefull they should teach others. 3 That onely the saluation of the hearers is to be aymed at.

Also he searched out these things from the beginning, which respecteth the order, namely from the first ministrie of Iohn. And he went thorough vnto the end. Thus also we must doe.

Hitherto were the impulsive causes : now followeth the finall, *that thou mightest acknowledge, &c.* Verse 4.

Wherein are certaine propositions.

1 Theophilus was instructed in the word.

2 Yet the acknowledging of the truth is necessarie.

3 Theophilus did not at the first acknowledge the truth of those things whereof he had heard.

4 Luke wrote the Gospell, that Theophilus might acknowledge the truth.

The doctrine and vse is manifold.

Obserue out of the first proposition. 1 What catechising or instructing is.

2 That it ought to goe before.

3 That Catechising and a larger maner of expounding, and applying the word of God, are for substance all one. Onely after Catechising a more accurate and large exposition is necessary.

4 That Theophilus, a man of ripe yeeres was catechised, and stode in neede thereof : for as we ought not to scorne it. That it is also necessary. And seeing we are instructed from our youth, there is good reason why we ought to be more learned.

But how if we haue cause to examine our selues, & search whether we haue no neede of Catechising?

5 That Theophilus, a most excellent man for place and

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ofspring, gaue his minde vnto catechising, and that he spared so much time from his owne busines to bestow on this.

Obserue out of the second proposition. 1 What is that which is translated certaintie, namely, that truth whercof a man is perswaded.

Whereon who so euer resteth, he shall neuer fall, nor miscarie.

Of such is the word of God in it selfe. Wherefore fearefull is the speech of one, calling the Historie of Christ a fable.

And he that groundeth vpon the word of god cannot erre.

2 That such truth is to beacknowledged.

Now acknowledgement hath, 1 More full vnderstanding. 2 Distinction. 3 Profession.

Out of the third proposition, after the prooffe of it, search whether in the world there is not alwayes the same slacknes in the hearers of the word: which wee shall vnderstand by the causes of it: which are, 1 The excellencie of the doctrine it selfe, going beyond our capacitie, which euen not Adam knew in paradise. 2 The deprauation of our nature. 3 The spiritual aduersaries. 4 The slender vsing of meanes. 5 The contempt of the doctrine it selfe.

Que. But whence may wee be able to iudge of our acknowledging?

Aun. Out of the former.

Theophilus being learned, yet did not he sufficiently vnderstand.

1 Much lesse did the vnlearned.

2 Obserue that ignorance if it will amend it selfe, and goe on to acknowledgement, doth not condemne.

Luke doth not forsake rude Theophilus.

Out of the fourth proposition obserue. 1 That to acknowledge the truth, meanes are requisite. 2 That the care of the Ministers must be, that the hearers may haue the certaintie.

But why? Aun. Not onely for the solid comfort of the hearers, but vnlesse the certainty be acknowledged, the godly shal halt in their duties. For they shal not so put their
affiance

affiance in God as they ought.

3 That writing is sufficient to perswade touching the certainty, and therefore miracles are not to be expected.

4 If once writing sufficed, ought not much more, so often reading and preaching establish our faith?

Iohn, 1, Chap: from the 1, ver: to the 15.

Hitherto hath beene the præface : the narration followeth, in the rest of the whole body of the Gospels.

And it is } summarie, of the whole Gospell.
 { particular and distinct of euery seuerall branch.

The summarie narration is contained in the first Chapter of Iohn, from the beginning of the first ver: to the end of the 14.

And it is concerning our Sauour Christ, God & man, and that either in himselfe, or in the ministerie of Iohn the Baptist, both which (the order scarcely obserued) are heere contained.

Now the sum of the 14 verses, is a description of Christ, God and man. Whereof are two parts: the former touching his deitie, the latter touching his humanity.

That which is touching his deitie, is from the first verse to the end of the 13. Wherein he auoucheth that Christ is God, shewing it himself, as also confirming it by testimonie.

He sheweth it in the ver: 1, 2, 3, 4, 5, 9, 10, 11, 12, 13.

In the doctrine touching Christ his deitie, two things are to be considered, his person.

His essence in the ver: beginning & ending, 1, 2, 3, 4, 5, 9, 10.

And heere are comprehended, his eternitie, the name, and appellation of God, his effects.

The person is noted in these words, *was with God*.

His eternitie is propounded in the first verse, repeated in the second.

Seeing the Church by way of teaching vseth the words of essence and person (although they be not found in the scripture) we are to expound the same.

The essence is, that whereby the deity hath his being, and

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it is common.

The person is, that whereby the deity is distinguished; & it is proper.

There is only one essence, but a three fold person, the Father, the Sonne, the holy Ghost.

This is therefore the drift of Iohn, namely to shew that Christ is both God, and also a distinct person.

This is the summe, now let vs consider the words of the text.

Versē, 1. In the first verse are contained three propositions.

In the beginning was the word, this is the first proposition, for the deity of Christ, proued from his eternitie, the most plaine and naturall disposition whereof is thus. The word was in the beginning.

And heere may be considered, the $\left\{ \begin{array}{l} \text{subiect, the word.} \\ \text{attribute, was in the} \\ \text{beginning.} \end{array} \right.$

The Greeke word which is translated Word, signifieth either reason, or speech. Tertullian in this place doth translate it reason.

But we will not innouate any thing. The English translation hath it, *word*, it had beene better *speech*, but that vse hath so preuailed. For a word is but one, speech doth consist of many, which respect is agreeable to Christ.

All doe agree that by the vvord is meant, Christ, namely he of whom all we, and the new testament doe so clearly preach: but all doe not agree in the same motion or reason of it.

We omit nice and crabbed questions, onely we wil endeavour to doe good.

This word may be taken, 1 passiuely, touching whom the word is. 2 Actiuely, who is the word and the speaker.

I suppose that both wayes, it may rightly be vnderstood in this place. For the whole speech of the scriptures is concerning Christ, Iohn, 1, 45. Luk, 24, 25, 27, ver.

Actiuely, by a metaphor, who hath disclosed the counsell

sell of God the Father touching our saluation, Iohn, 1, 18.
Heb: 1, 1, Iohn, 4, 25, Math. 17, 5.

I am not ignorant what the Fathers say, concerning
speech vttered by mouth, and conceaued in the mind.

These things which are spoken of Christ, are to be vnderstood, all others excluded.

Vse.

Seeing that all speech in the scripture is touching Christ,
let vs seeke him in our reading and hearing.

2 And seeing he speaketh of the counsell of God, let vs
heare him.

3 It is a great matter to beare the name of a Preacher, deli-
uering this word.

Obluse the excellencie of the word.

Hitherto hath beene the subiect, now followeth the attri-
bute, *was in the beginning.*

Beginning heere is meant in regard of time, when things
began to be: wherefore in the 1 of Iohn, 1, Chap: 1, ver: it
is said from the beginning.

Que. Began he therefore then to be, as some heretiques
thought?

Aun. No: for the affirming of the present, doth not de-
nie the time past: but Iohn would haue it thus vnderstood,
when things began, then this word appeared, as 1, Gen. and
the 3. Gen: 15, after the fall, not when he was first brought
forth into the world.

The word is from eternity, but as soone as time is, he ap-
peareth.

That wee might alwayes set before our eyes the vword.
And seeke him.

Neither iudge of things euer according to outward ap-
pearance.

Was, that is, subsisted in the preterperfect tense, declaring
his eternitie: hee is God from himselfe, a person from the
Father, by an vnvterable manner of begetting, Math. 3, 17.
Luk, 3, 22.

And this word *was*, declareth him to haue beene God be-
fore

1

1

52

1

1.

20

1

1

1

2

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11

1

22

4

with the Father. So as being perswaded of the good pleasure of Christ concerning our saluation, we cannot doubt of the Fathers.

3 Hence an answer may be returned to such as demand, what was before the world.

The third proposition, *and that word was God.*

Word, as before, also the verbe *was*. *God* in this place is not put personally but essentially, as it is vsed vpon euery of the three persons: otherwise the same should be affirmed of the same, the word is the word.

Expresly therefore the word is called God, neither is it so called onely, but also is so indeede. Many testimonies may be heere heaped vp.

Vse.

1 Though the word be God, yet is there but one God.

Que. How can it be that 3 should be called God, and there be onely one.

Aun. Very well: by reason of the indiuisiblenes of essence. It is also a most profound misterie, where-into we are not to diue.

2 The cauill of Arius is excluded, calling Christ a made God. He was God from himselfe before all times.

3 The word of Christ, and concerning Christ, is diuine. Heere-vnto we are most diligently to attend.

4 Euen to the word, seeing he is God, prayers are due, otherwise then the Papists falsely say we doe denie.

Thus hath bene the proposition in the deitie and person *Versē, 2.* of the word, the repetition followeth in the 2. verse.

1 Whence let vs vnderstand, that in teaching place is to be giuen to repetitions.

2 And that the article of that doctrine is not learned altogether, and at once.

3 And these words *in the beginning*, are to be repeated by a certaine property of speech, called *Apo koinon*.

Hitherto hath bene the setting downe of the doctrine: the confirmation of the diuine essence of the word followeth.

Y.

And

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And it is, from } effects, verse, 3, 4, 5.
 } testimonie, in the rest.

The effects are all things existing, which seeing they had their first being from God, and now are said to haue beene by the Word, they proue the Word to be God.

That the Word created all things, the Euangelist sheweth by a distribution. For all things that are, are either voyd of life; liuing creatures, endued with a reasonable soule: these the Word made, therefore all things.

The 3 verse serueth to proue the first part of the minor proposition: the fourth and fift doe serue for the second and third.

The 3 ver: is enlarged by a *Pleonasmus*, as Iohn, 1, 20. Psal. 40, 10, 11. Esa, 38, 1.

And it hath two propositions. The first: *all things were made by it.* The second: *and without it was made nothing that was made.*

In the first there are contained three things. The Author, implied in the word, *it.* 2 The things that were made, *all things.* 3 The manner of making, *by it.*

It, that is, the vvord, Heb. 1, 10. Psal. 102, 26. Heb. 1, 2. Yet not alone, but with the Father, and the holy Ghost. The works of the Trinitie vnto any thing without, are vnseparable from any person: wherefore the Iewes obserue that the name of God is of the plurall number.

Opera ad
extra.

Que. Why therefore doth the Euangelist so diligently set downe that which is now so common & vulgar a thing in diuinitie?

Aun. The misterie of the Trinitie was not so distinctly knowne. Adde to this, that the Iewes did acknowledge rather one God, then three persons, and truly least of all supposed they the sonne of Mary to haue been God.

Vse.

Seeing that the Word, who also was made man and our Sauour, hath created all things, let vs know that we hauing the Word, haue titles and interest to the creatures, according.

ding to the measure of the gift of God, otherwise not: so as we are first to seeke for him.

He doth also no lesse giue vnto vs then he did at the first create: that if we haue any thing, we are to render thanks vnto him.

The things made, are, *all things*, which considered together, they argue his power, feuerally, his wisdom & mercie. All things, both the greatest and the smallest, and those euils which are now called the euils of punishment. Gen. 1. *Malapa-*
Psal. 33, 6. *na.*

Wherefore seeing that no other cunning Artificer, but euen the Word himselfe hath created the very least things, let vs know that they are most worthy our consideration, and let vs bestow some labour in meditating of them, euen of Lyce and Pismeeres.

Quest. But how doth God create the euils of punishment? An. Surely they are very good, & most profitable.

All things are meant that Angels may not be excluded, and inuisible spirits, yea the whole world.

Wherefore those Philosophers erre which make the world to haue no beginning.

In this place notwithstanding, I thinke all things are put Synecdochically for the creatures without life: as the heauens, the earth, the meteoers, the elements, and those things which are digged out of the earth.

Wherefore naturall Philosophie is very profitable, which vnfoldeth the natures of these things.

The manner of making is implied in these words, *by it*.

Heereof also 2 things are auerred. What is the manner of their existence, namely, that they were made: and how, *by it*.

They exist when they are first brought forth into being.

Also they are sustained and vpholden. Heb. 1, 3.

Moreouer they are administred and gouerned.

By it, that is, (as I gesse) he commaunding: so in the 1, of Gen. For Gods saying is there commaunding.

Lerne the power of Gods word, when God himselfe willeth.

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And let vs accuse our selues, so incredulous to beleue, & stiffe necked to obey the word of God.

Learne also to vse the word (nature) aright.

Hitherto hath been the first proposition: the second followeth: *and without it was made nothing that was made.*

And it seemeth to be a secret aunswer to an obiection, which might thus be gathered: Are euill things then made by him, namely sinnes?

Aun. No: an euill thing was neuer made, therefore it is not by the vvord.

Que. What is then the originall of sinne?

Aun. The Creators forsaking of the creature, and the abuse of free will in the creature.

Que. Is it not therefore God (be it spoken without blasphemie) the occasion of sinne?

Aun. Nothing at all. God is tied or bound to no creature, he is most free.

Vvse, 4. Thus farre proceeded the first part of the distribution: the second followeth, touching things endued with life, which are made by the vvord. And it is set forth in these vvords. *In it was life.*

By *it*, is meant the vvord, as was said before. *Was*, also, as before, that is subsisted from eternitie. Onely we are to enquire concerning *life*, and the particle, *in*.

Life improperly so called, which is a vigor, whereby things continue in their proper condition, is not to be vnderstood in this place: because in that sence it was taken in the member going before.

But life, properly so called, is to be conceaued.

And it is $\left\{ \begin{array}{l} \text{naturall.} \\ \text{spirituall.} \\ \text{heauenly.} \end{array} \right.$

All these are within the vvord, yet naturall life seemeth heere especially to be meant.

The particle, *in*, declareth that it is in the vvord, as in a fountaine, that it may be transfused into the Church.

Hitherto we are rather to vnderstand it of life transfused
in-

into the Church. Notwithstanding, these things are not spoken more of the Word, then of the Father, and the holy Ghost. Looke the branch, concerning things made.

We gather therefore. 1 That the Word is the fountain of life, Iohn, 5, 26, Acts, 17, 28, Colo, 3, 4, Iohn, 14, 6.

Wherefore the name nature is wisely to be vsed.

2 We are to giue thanks vnto the Word for life receiued, what soeuer meanes haue been vsed.

3 If what things the Word had in himselfe, the same hee doth deriue into vs, why should not we likewise do so vnto our bretheren?

4 Seeing life is from him, we are euen to frame our naturall life according to his will. Now naturall life standeth in nourishing, growing, procreation, and the senses.

5 Neither can there be a better rule of gouerning life then the Word. Gala, 2, 20.

The third member remaineth, *And the life was the light of men, &c.* Verse, 4, and 5.

And heere are contained a proposition in the end of the fourth verse: an explication in the fift.

Euery word seuerally of the proposition is to be vnfolded.

Life is put for the fountaine, or that which springeth from hence. Heere is meant the fountaine, as immediatly before is set downe, that which springeth from it.

In this place the person which is the fountaine, is vnderstood, which is life, & many other things. So is Christ life, Iohn 14, 6, Colo, 3, 4, that the Word himselfe is heere to be meant.

Was, as before, he truly beeing life from himselfe. For so the Sonne hath life in himselfe, Ioh, 5, 26, to wit, essentially, and he is the Lord of life, Acts, 3, 15. By his voyce, those that were dead in sin are raised vp.

He so was, that he alwaies is, and remaineth.

Light is that which maketh manifest, Ephe, 5, 13.

And it is { vncreated.
created.

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Vncreated, as God, light of light.

Created, which is taken } properly.
 } improperly.

Properly, whereof is handled in naturall Philosophy. Improperly, so it is in this place, & it is a metaphor or borrowed word. For euen as light maketh all things manifest, so doth the Word: & it is wel translated in the Latin *Lux*, not *lumen*.

Now this light is an instrument } naturall.
and gift of perceiuing, and it is } supernaturall.

Naturall which is intellectuall, a gift giuen by GOD to man, whereby he is able to vnderstand things.

Supernaturall is, of } grace.
 } glory.

The Word is light, that is, the fountaine of this manifold light, yet notwithstanding, this place is to be vnderstood of naturall light, as it may appeare out of the 9. verse.

And it is the reasonable soule with the faculties & instruments, hereof the Word is the maker, which because from the first creation of it, it had a knowledge of diuine truth, & now hath certaine sparkles thereof, it is called light: and that truly, not onely because it is precious as light, but for that as the Sunne hath it selfe to the world, so this light vn-to man.

Men, are all, and euery one: so that of necessitie we are to vnderstand this of naturall light, eyther before, or after the fall.

He was also the light of Angels, but the speech is directed to men, he speaketh nothing of Angels.

These are the words, the vse followeth.

1 The principall thing in a man is his reasonable soule, for the beautifying whereof we are to labour.

2 So is the Word light, as that he doth impart and communicate the same.

Hee giueth the soule indeede after a speciall manner, in putting it into the body he createth it, and in creating it he doth

doth put it in.

It is not by propagation.

¶ It is not a portion of diuine essence.

3 That witnesse and skill wheresoeuer they be, are to be acknowledged the gifts of God.

4 Seeing that God doth instill natural light, there is cause why we should encrease the same for the vse of this life.

5 If naturall light be from the Word, is not much more supernaturall: so as we are more to labour for this.

Thus hath beene the proposition: the explication remaineth, 5, verse, and it is from an euent that the light shining was not comprehended. *Verse. 5.* VVhere are two sentences.

1 The light shineth in the darkenesse. 2 The darknes do not comprehend the light.

In the first sentence we are to search cōcerning the light it selfe, and the attribute, or that which is affirmed of it.

Light is either God, or a creature.

Light is put for God, as 1, Ioh, 1, 5. Now the name of God is taken essentially, and is truly vsed vpon the 3. persons.

But heere it is applied and attributed vnto the Word, as it appeareth out of the context. Besides Christ himselfe, Iohn, 8, 12. calleth himselfe light.

Indeed most iustly. Who was not only prefigured in the *Vrim* of the Priests, but also in the Candlestick.

Moreouer, Esay, 60, 2, and Luke 1, 78. In which respect also hee may be called the day starre, 2, Pet, 1, 19, Mala, 4, 2, he is called a sunne. Hence the imitation into Christ is called light, 2, Cor, 4, 4, & we are said to haue receiued light, Heb, 10, 32.

Now Christ is called light by a metaphor or borrowed kind of speech. 1 For that he is the brightnesse of the glorie of his Father, Heb, 1, 3:

2 For that there shineth vnto vs the knowledge of the glory of God in the face of Iesus Christ, 2, Cor, 4, 6.

3 That as the light is some spirituall thing, so it is certaine, that the Word, as he is considered in himselfe with the Father.

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Father, is of that nature.

4 VVhat things the light effecteth, he doth much more, namely to lay things open, to declare differences, to shew the way vnto our feete. &c.

5 Because there is no darknesse in him, that is no sin, nor affection to it.

6 And because it is most excellent light, as that it can darken the sight of the eye, which we can neuer thoroughly behold.

Quest. How are the Apostles said to be the light of the world?

Aun. By reason of the light of doctrine.

Wherefore let vs know, 1 That what things we would know touching God the Father, the same are to be learned *Exegetico*, from this light: He is in the bosome of the Father * he hath declared him, heare him.

2 When as the light shineth in the face of Christ, it is in regard of his incarnation, otherwise wee were not able to perceiue the brightnesse. Wherefore euen as they which see the eclipse of the sunne in the water, so let vs behold God through the flesh.

3 That carnall and sensuall thoughts are to be remoued. This light is a spirit, and to be worshipped in spirit, and to be beheld by the eyes of the mind. Indeed we shall see with our bodily eyes, his body in heauen.

4 As Christ layeth all things open, so especially those things which appertaine vnto saluation, Esay, 9, 2. Luke, 1, 79, Luke, 2, 32. Without him there is no light vnto saluation. Wherefore Paule, Ephe, 3, 4. Christ is the key of the Scriptures, &c. He is he that giueth light.

5 Yea, he bewrayeth as light, what difference there is betwixt the Law, and the Gospell. Heb, 5, 14, Philip, 1, 10.

6 Hee sheweth the way vnto heauen, he is the light, the life, and the way: without him we shall wander, and goe out of the way.

7 None can truly belieue in Christ, and yet haue a purpose to sinne.

What

What communion is there betwixt light and darknes?
The light scattereth darknes.

This is the subiect, the attribute followeth. *Shineth in the darknes.*

To shine, in this place, is to shew it selfe cleerly. For it is the Sunne.

Besides, the time is to be considered, which signifieth that it is now, and continuall.

Who therefore would not open his eyes, considering that Christ shineth, *Esa. 60, 1.*

2 Seeing Christ had no neede to shine to himselfe, but onely to his, why should not we shine to others, and not hide the good things we haue?

3 At the time when Iohn wrote, Christ had ascended into heauen, and yet he saith that he now shineth, even as he did before.

Wherefore now also he shineth, that if we would open our eyes, we cannot be ignorant. Let vs take heede that this be not our condemnation, that the light came into the world, and we loved darknes.

4 And seeing he doth continually shine, men shall be without excuse.

But he *shineth in the darknes.*

Darknes is } properly, to the eyes.
 } improperly, to the minde.

The light truly shineth euery where, yet notwithstanding there is this darknes of the minde.

By darknes, is meant a thing that is darke, the adiunct being put for the subiect, as wickednes for a wicked man.

This darknes therefore are men, as *Ephe. 5, 8*, hence are the works of darknes. Truly such are men by nature after the fall. Where wee are to consider the affection and the measure.

The affection or priuation, is a losse of light. This light was the glory of the image of God, seated in the mind, and in the will.

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This is wholly lost in matters of saluation.

The measure is so great, that we are darknes it selfe, not onely darke, and surely the very darknes of *Aegypt* that might be felt, which doe not onely want light, but also shut it out, that how great this darknes is, we can hardly iudge,

1 How great therefore is our miserie, so long as we liue in the darknes of our minds, and of our wils.

2 So, as that we see this to be the cause of ignorance, errors, and all manner of sinnes.

3 Neither are we able to doe any thing so long as we are in this darknes, where-with we are ouer-whelmed.

4 Why doe we not therefore vse all meanes that we may be in the light?

The second sentence or proposition is this, and the darknes comprehended it not.

Whatsoeuer difficultie is in this place, it is in the word, *comprehended*, which properly signifieth to hold all. The whole light all the creatures are not able to containe: neither doth the Euangelist signifie this. It is certaine that the fault of darknes is heere meant, which is, that they had not apprehended it, rather then not comprehended it.

Neither is this not apprehending euery way condemned. For who apprehendeth what things were done before the world? Heere therefore is reprehended the not apprehending of those things, which are necessary to saluation. Of which condition are these: to be ignorant that the *VVord* is God, that the *VVord* ought to be made man, that he is the Sauour of the world, that he is to be layd hold on by faith.

A man may be in the midst of light, he himselfe notwithstanding remaining blind. Wherefore let vs not sooth vs our selues in the bare hearing of the meanes.

2 We sinne greuously, if we see not the light which shineth.

Then God reputeth vs not to comprehend the light, when we be ignorant of those things which tend to our owne saluation.

Iohn, 1, Chap: 6, 7, verse, *There was a man sent from God.*

IN this 6 and 7 verses, is a second reason, whereby the Evangelist proueth that the word is God; to wit, from the witnes of Iohn. Wherein wee may consider, the party witnessing, ver: the 6, namely the person: the thing witnessed, verse the 7, to wit, the office.

Verse 6.

The party witnessing is, *a man sent from God, whose name was Iohn*: that which he witnessed is, *that he came for a witness, &c.*

In the party we may consider, the condition of the party, *a man*: his warrant, *sent from God*: his name, *Iohn*.

It is said he *was*, otherwise then before, where a being in the word it selfe was implied, heere is meant, that he so was made and created.

A man: that is, borne of a woman, of mankinde, a male, a man growne, as may appeare, in that Iohns ministerie began a little before Christes baptising, when Christ was about 30 yeeres, Iohn was but fixe moneths before him.

Que. But why, may some body say, needeth this, to say, that Iohn was of mankind, &c.

Aun. Some by occasion of Mal: 3, 1, did think that Iohn was an Angel in nature: nay, the Iewes at this time of Iohns ministerie, could not well tell what to thinke of him: as Iohn, 1, 21, for ending of which doubts, it is heere said, hee was a man: that is, as of the nature of man, so hauing the most infirmities of man, and nothing to outward shew more then ordinarie.

Heereby we see, that euen in great matters, God vseth the ministerie of men. This appeareth through the body of scriptures.

1 God doth thus for our good, that wee may the better learne things taught. For if GOD himselfe, or an Angell should teach vs, we should be so astonied, as that we could not marke, or attend.

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2 Secondly, to trie our faith: for if God himselfe, or Angels should teach, we might for feare attend; but when men like our selues, subiect to the like, and greater passions then our selues, teach, and we learne, it is manifest that the euidence of the truth preuaileth with vs.

Let vs therefore attend to the ministeries of men, not looking for Angels or reuelations.

And seeing that Iohn was so a man, as that he had no other outward grace of countenance, friends, speech, &c: let vs know that these outward things giue no sound force to the word, to preuaile with our consciences, but onely that which carrieth, is the euident truth of the word of God.

His warrant followeth, *sent from God*: where marke that Iohn would doe nothing without his warrant, no more should we.

Now heere we may consider, the party sending, *God*: the kind of Iohns warrant, *sent*.

God is Father, Sonne, and holy Ghost, who onely is able, and carefull to send. Math. 28, 18, 19. Ephe. 4, 11. Mathew, 9, 38.

1 Wherefore we wanting Iohns, are in Gods displeasure; desirous to haue them, must seeke to him; hauing them, must thank him for them.

2 Iohns sent, must carry themselves in compasse of their commission, as being sent from God.

3 All must entertaine such as are sent from GOD accordingly, with due respect of the sender.

The kind of Iohns warrant followeth, *sent*, that is, he hauing direction what to doe, was commaunded to goe about it. God commaunded thus by his word, Luk, 3, 2.

One might aske, whether this word were by mouth, or to the minds, immediate by God himselfe, or some others: but it is more curious then needeth. It was most like to be to Iohns mind, by the instinct of the holy Ghost, which Iohn had from his mothers wombe, Luk, 1, 15.

For it is not probable, that in those corrupt times, any should whet on, Iohn outwardly. Iohn began his ministrie
some-

some-what before Christ.

This word of God to Iohn, implieth a sufficiencie in Iohn. God neuer sendeth but such as are furnished with abilities for the duties doing: such ability is called a gift.

As Iohn did, so must all, not goe about any thing, without, as warrant, so in particular, and from the word of God, so as all must be certaine, that they are sent.

Que. How may that be, will some body say?

Aun. When I haue a gift, and authority will haue me vse it.

When may I iudge I haue a gift? When I haue vsed the meanes, and haue approbation of those who are to try, and iudge.

1 Authority is of God in his word, allowing by his spirit, stirring to be willing to vse our gift.

2 Men calling to the vse thereof, and setting (to that end) in some place.

It may be said Iohn was not so, he had no calling of or from men. Aun. Sending or calling is ordinarie, or extraordinary.

Ordinarie requireth alwayes humane authority, so doth not extraordinary.

Indeede extraordinary, though it haue not vocation of men before, yet it hath approbation of them for afterward, as the seale for ratifying of the sending. Now then Iohns calling was extraordinary.

This calling hath place in disordered Churches, which are beginning to be reformed, not in settled and confirmed Churches. Of the former kind the Jewes Church was, when Iohn first came.

By this may we aunswer our aduersaries of the Church of Rome, demanding vs whence Luther & Zuinglius came, being sent from no humane authoritie, whence the Ministers who after succeeded sprang, since none were made by Bishops, vsually so called.

These mens first calling in part, was extraordinary, and therefore could haue no humane authority, which was so

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disordered, as that it had neede to be reformed.

The times were as those in which Iohn Baptist came: it may appeare by Gods rayling vp Zuinglius and Luther about one time in fundry places, neither knowing of other: by the wonderfull gifts of the spirit they had: by Luthers strange preservation, and bringing on still to see more and more: by their successe, that in part their calling was extraordinary.

Neuerthelesse, they were made elders by their ordinarie Bishops, and they being elders, ordained others successively.

The learned know that Bishop and elder, so called in the scriptures, differ not much: so as that way, they had warrant enough.

Lastly, the approbation of the Church, and successe, sufficiently sheweth the lawfulness of their comming & reforming.

This sending is mentioned, as being that which will afford courage to any in his place.

His name *Iohn*, of a word, which signifieth to shew fauor and grace.

Now he was thus called, because God bestowed him vpon his parents in their old age as a speciall grace & fauour, and for that he should be a chiefe Preacher of grace. This name was fore-told, Luk, 1, 13. giuen Luk, 1, 60. 63.

One Iohn, writ this Gospell, and is called he whom Iesus loued: this mentioned heere is not he.

Another is the Baptist, who came preaching and baptizing: this is Iohn, that is the Baptist.

Now sithence the spirit of God noteth names, let vs know he looketh to greater matters: 2, and let vs not be secure, euen in the least: 3, besides, when we haue occasion to giue names, let vs appoint such as may put vs in mind of some good.

Thus farre for the party witnessing. Now followeth the thing witnessed, and the office of the party, verse, 7, and others following. The which is set downe simply, or by
compari-

comparison, simply in the seauenth verse, by comparison in the other.

The simple setting out of the office, sheweth the cheefe poynt thereof. *To witnes*, which is made knownen by his readinesse, in that *he came*: by that whereof he witnessed, *of the light*: by the end, *that all might beleue by him*.

Iohns readinesse, appeareth in that it is sayd, he came without delay after he was furnished with giftes, and warranted by calling.

So must euey one of vs, after enabling by giftes, called of God, not defer.

God was angrie with Moses for excusing: he punished Ionas for starting aside, if any discouragements should haue preuailed they might with Iohn, but he brake thorough all.

Hee witnessed. To witnesse, is to shew some-what of anie thing.

Iohn shewed 1 the truth, Iohn, 10, 41, 2 He made things more cleere, as witnesses should, he pointed to the Lambe of God.

It may be objected Iohn, 5, 33, 34, as though Christ refused his witnesse.

Answer. Christ speaketh there as not needing himselfe Iohns testimonie, Christ himselfe was of sufficient credit alone.

But heere it is said, Iohn *came to witnesse*, for the Church, which had neede, and to make things cleere to it, which it could not easily perceiue.

Mark then how carefull the Lord is for his Church, that though himselfe neede none, yet will vse men for their own benefite, so as that if we should not profite thereby, we should be too too forgetfull of our owne good.

2 And that we had neede to haue things made easie, as well as those to whom Iohn came.

Quest. How did Iohn witnesse, by word, worke, writing, some or all?

Answer. Onely by word, he did no miracle, Iohn, 10, 41, &c
yet

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yet hee was an extraordinary man, and his ministerie verie strange. Whereby we may perceiue our aduersaries haue smal reason to require them of Luther, Zuinglius, &c, more then of Iohn. Wee teach the same doctrine that Iohn and Christ did, and haue the same miracles which hee did for confirmation. So as that himselfe should be a monster, who should now looke for miracles, which often the wicked & hypocrites haue doone.

Christ was cōtent with one Iohns witnes. How vnexcusable should we be, not believing so many Prophets, Apostles, Martyrs, Teachers, &c?

Iohn barewitness of *the light*. The light before mentioned, is called *the Word*. Al the Ministry is to spread abroad this light. All hearing should be to be enlightened heerin.

The end, *that all, &c*, shortly it is, that there should be beliefe.

To belieue, is a word that cannot be vnderstood without respect to another. Somewhat must one belieue. It is heere to be vnder-stoode as Iohn witnessed: so as the meaning is, that they might belieue that which Iohn witnessed.

1 Iohn did witness that he was God, 2 made man, 3 taking away the sinnes of the world, 4 they had withall a settled purpose to belieue, whatfoeuer more should be reuealed touching this light, else had they not sufficiently believed.

Now believing in it selfe, is to take knowledge of the thing that I belieue, what it is, and what the meaning of it is. 2 To be perswaded that that which I belieue is true, & worthy to be respected euen to my good, whereuppon I will indure any thing rather then shrink from it. 3 To apply it particularly vnto my selfe.

Now this end was intended by God, and Iohn, and effected.

And it is made knowne, by the parties whom it concerneth, and the instrument thereof.

The parties are *all*.

The Scripture vseth to say *all*, of some, saith Theophilast.

last.

So doth it heere *all*, that is sundry sorts, not all and euery particular.

Thus sometimes it signifieth the greater part, sometime the better, and may be discerned by the place where it is.

Heere it is the best, such as are ordained to saluation, for those are the best part of the world: so as that these all, are such who are appointed to saluation, and life euerlasting: none other. Indeepe diuers haue outward meanes, but neuer with intent on Gods part to haue them blessed: For he will haue some hardned, and not belieue in his euerlasting decree, though they continue in vnbeliefe by theyr owne sinne.

So as that it is not true, that God in his euerlasting counsaile would haue euery particular man in the world saued.

Indeed such generall speeches are vsed, 1 to teach vs that we should not giue definitiue sentence of any, to say such a one is a reprobate, that onely is in God.

2 That when we heare or reade, the Word to speake so at large, our selues euery one should particularly applie vnto our selues.

3 VVhen we find our selues to beleue, we should not lift vp our selues in conceit aboue others. God is no other to vs then to others. He is all in his mercy.

Thus much for the parties. Now followeth the instrument, *by him*: that is, by Iohn, who was the meane or occasion of their beleeuing: so 1, Cor, 3, 5. Paule and Apollo are sayd to be the Ministers, by whom the Corinthians beleued.

So God ordeineth, that mans ministerie should be the meanes of beleeuing.

So God blessing it to occasion faith, as euery where in the scriptures may appeare.

Marke then that of conscience, we ought to attend to the ministerie of men.

That we may looke for a blessing in conscionably, attending thereunto.

A a.

That

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That howsoever men be occasions of beleueing, yet are they not the onely causes. God must be sought vnto, and blessed, els all other is nothing.

Herherto the setting downe of Iohn Baptistes office simply in it selfe.

Verse, 8. Now foloweth the comparifon with Christ in the 8 verse, & so forward, wherein Christ and Iohn are compared together as diuerse. In all which discourse somewhat is denied of Iohn, many things are affirmed of Christ.

It is denied of Iohn that he was *that light verse, 8*, and yet least any man should mistake, as though the Euangelist should gaine say any thing which he had deliuered before, he repeateth the last clause touching the cheefe poynt of Iohns ministerie, that though he were not *that light*, yet be *bare witnesse of the light*.

It may be demanded, how it can be true that Iohn should not be *that light*, seeing Iohn is called, *a burning, and a shining light*. Iohn, 5, 35.

Answer: Iohn was a light, the word was *the light*. The greeke wordes take away the difference. The word which is vsed of Iohn is *Lychnos*, as you say, a lynck, or torch, or great candle. Christ or the Word is the light, that is, the cheefe and principall.

Iohn is a light enlightened and set on fire: Christ is light enlightening and kindeling. Christ is like the sunne: Iohn like the Moone reflecting the sunnes light.

Iohn was light by office, and in measure: the Word is light naturally, and infinitely.

But some man may say, who doubteth of the difference betweene Iohn and Christ?

Answer: The Iewes; Iohn 1, Iohns disciples, Herod, and others, and therefore least any man should thinke better of Iohn, then there was cause for, therefore the Euangelist thus speaketh heere.

Marke how the common people ouer-reach sometimes in their iudgements of the Ministers.

That it is not safe, to be carried away, with the bare conceit

ceit of the people.

And in that that Iohn so speaketh for Christ, we all should learne, all that we can, to keepe and increase the authoritie of Christ.

The clause repeated is expounded before.

Now follow those things which are affirmed of Christ : *Versē, 9.*
The first whereof is *that he was the true light*. He that is, the Word, *was* as before : light is, as before : the hardnesse is in the Word *true*.

True is first contrarie to false or counterfeit. Some things seeme to haue light, as fishbones and rotten wood in the night, and yet haue none, Christ was not so.

Secondly, it is opposed to shadow : as the lawe was by Moses : but grace and truth by Christ : truth, that is, that which was foreshadowed in the lawe.

Thirdly, true is as much as naturall, not made &c.

In euery of these fences may the Word be sayd to be the true light : but besides I think the meaning is as Iohn 15, 1, wherein Christ is called the true vine, that is, I take it, the most excellent vine. So heere true light, most excellent light.

From him therefore should we fetch light of doctrine, of liuing, of comfort, all which should be as deere vnto vs as the light is or can be.

The second thing affirmed of Christ, is that *he lighteth euery man which commeth into the world*. Where is set downe, what he doth, and to whom.

He inlightneth, that is as we heard before, with naturall light : though other be in Christ. The sunne communiceth not all his light to the Moone, no more doth Christ to man.

Remember by this that naturall light is the gifte of God, and that therefore it should be vsed to the setting forth of the glory of God.

He doth this to euery one that commeth into the world : that is, to euery Mothers-Child which is borne into the world : this must be vnderstood of the gifte of light, not of

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the vse of flight, which infants and Idiots haue not, though they haue the gift.

Verse, 10. The third thing said of the VVord, is, that *it was in the world*. Where we may consider what it is, and how it is limited and restrained.

That which is said, is, *that he was*. The limitation or restraint, is the place, *in the world*.

This *was* doth not onely signifie diuine existence & being, but seeing the diuine being is euery where, it noteth the presence thereof, and that euen in respect of time, for though indeede the VVord were before, and shall be after time, yet heere it is declared, that hee was from the vworld created to Christ incarnate.

There be foure degrees of the presence of the Word to a creature.

The first is the most wonderfull of all, when the Word maketh one person with a creature, as in the hypostaticall vnion of the two natures in Christ.

The second is the presence of glory, whereby the Word is present to the blessed Angels and Saints, in glory in heauen.

The third is the presence of grace, whereby he is present to the elect & called in this life, by his especiall sauing grace and fauour.

The fourth is the presence of power, whereby he is with euery creature, frō the highest heauen to the lowest earth.

World, doth heere signifie all the creatures together, and euery speciall thereof.

A question may be: In what sence of the foure the presence heere meant, is to be taken?

Ans. It may be true in any of the three last, yet it is onely meant of the fourth and last of all.

For indeede the Word is present to euery creature, and so as that by the reasonable creature, hee might be perceived to be present.

The VVord is present,
a By his diuine infinite essence:

z By

- 2 By his omniscience, knowing all things.
- 3 By his infinite power, vpholding all things.
- 4 By his wonderfull wisedome, ruling all things.

He may be perceiued in some sort to be present, as well as God the Father, in so much as some thinke, some Heathen had a glimps hereof, sure it is the Jewes had: some thinke that Aristotle, and Plato had.

All this which Iohn writeth of the Word for his time, is true in ours, and rather more then lesse.

1 Learne then that seeing the essence of the VVord is euery where, that he is God equall to the father.

2 That he knowing all, sinners had neede take heede of sinne: they who doe well may haue great comfort.

3 Since he vpholdeth all things, know that without God all things are vaine, and nothing to be desired; as a Iew obserued in *Ish* and *Isha*, where *Iod* and *He* were, which made *Iah* the name of God, all was well, but they beeing taken away, there was nothing but *esh*, that is, fire and contention: so worldly things where God is may haue comfort, otherwise not.

4 The VVord ruling the world, it cannot be chosen, but all shall be to the good of such as trust in the VVord.

5 Seeing the VVord is so present as he may be found, it is our duties to search him out.

6 Whereas now in these times hee is more manifested then heeretofore, if we haue no more of him then ordinarily, our sin is the more.

7 Beeing present euery where, vvee can neede helpe nowhere.

The fourth thing said of the Word, is that *the world was made by him*.

This is nothing but a repetition of the 3 and 4 verses before, sauing that which there was spoken of parts, is named heere in whole, as beeing indeede an especiall matter of faith. Looke Hebr. 11, & 3.

Faith hath especiall place heere, as beeing a thing verie hard to be belieued, & beeing belieued is of very great vse.

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It appeareth that it is hard to belieue, for that Aristotle a notable man for naturall wit, could not be perswaded that God should make the world.

The Arrians could not be perswaded, that the person of the Word did make the world.

The vse of this being belieued is manifest : for that whosoever belieueth this, cannot but be perswaded of the omnipotencie of the Word. For he who maketh all things of nothing, can doe any thing : 1 Can saue vs, 2 Heare our prayers, 3 Deliuer vs out of our crosses : 4 Turne all things to our good.

If any man desire to know the will of this Word, let him looke to his incarnation.

For as our creation putteth vs in minde of the VVordes power, so his incarnation putteth vs in minde of his good will.

The fift thing said of the Word, is *that the world knew him not.*

Whereby is shewen, what reckoning there was of him : and heere wee may consider whereby they were carried in not regarding the Word, and that is, *by not knowing of him.* Secondly, who werē thus carried, & they are said to be *the world.*

This not knowing, is noted, though not named as a fault : for clearing whereof we must remember, that knowing is either negatiue, or priuatiue.

Negatiue not knowing is that, whereby one is so ignorant, as that it concerneth him not to know : as for mee to be ignorant what the counsell last deliberated of, what God hath decreed touching such and such a man.

Priuate, is when one is ignorant of that which concerneth him, and that which he ought to know. The which is noted heere in this place.

For otherwise Christ according to his humane nature knoweth not the end of the world : knew not that the Fig-tree had no fruite of it, &c, so are the Saints ignorant of manie matters. All knowledge heere is in part, &c.

Now

Now iustly is this priuatiue ignorance blamed . For that one ought to know the Word.

- 1 In whom our happinesse doth consist.
- 2 Of knowing whom we haue many meanes;
- 3 For that this ignorance is neuer alone , but hath vnbeliefe, disobedience, &c.

They who are carried away with this ignorance, are contained vnder the name of *the world*.

World doth not heere signifie (as before) for all the creatures ioyntly or seuerally, for some part of the world cannot know, as vnreasonable creatures, & therefore must not be blamed for ignorance.

The world therefore heere is a part of the world, wicked, vnrepentant, reprobate parties, for whom Christ prayeth not, Ioh, 17, 9, in which sence the deuill is said to be *Prince of the world*.

And indeed wicked men are thus termed , for that they are many, and the greatest part of the world, and hurt the whole world. As Adam and Euah, and in the time of the flood.

VVhereby by the way wee had neede to take heede of wicked men.

1 Marke then from both these put together the estate of most people in the world. They know not the Word, and whatsoeuer other things they know (as they may many) yet are they of no worth.

2 Ignorance of the VVord is a sin,

3 It is neuer alone.

4 These thought they knew, as Heathen and Iewes , so as one may be deceiued touching his owne estate.

5 Since their ignorance is blamed, we ought to know, & not onely so, but to loue, belieue, professe, obey, &c.

The sixt thing spoken of the Word, is *that he came to his owne*: wherein is a behaviour of this Word , in an action, and shewing whereto this action was. Verse. 11.

This action is, *hee came*. This is not meant of the Godhead onely, for that beeing present euery where, cannot be said

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said to come.

This is therefore in respect of the Words beeing made flesh, by occasion whereof he was not onely in the world, but preached, wrought miracles, liued & died among his.

1 So as that if we would looke for the Word, wee should seeke him in this his comming.

2 Where these are, there is the Word, so as these ought to be made of.

This action was to *his owne*, not onely all creatures in generall, but speciall some things, as Iudea, Ierusalem, the Temple, all which in speciall sort were Gods.

1 Wee may see heere that the Iewes haue the preheminence, so as that refusing, theyr condemnation is the iuster.

2 God is marueilous kind comming thus to tender himselfe, so as if we be not saued, the fault is ours, what could God doe more?

3 God shewing more fauours, looketh for more duties. *If I had not come* (saith Christ) *they had had no sinne*: that is, not so great.

4 If Christ thus offer himselfe, why should not we offer vp our selues to him, & one to another in all good we can.

The seauenth thing said, is *that his owne receiued him not*. Where is showed the behauior of men toward him, as their reckoning of him before.

Heere are persons, and behauiour. The persons, *his owne*.

The word in English, is the same with *owne* before: but in Greeke they differ. The former is Neuter, this Masculine. The former noted things: this noteth persons.

These parties are such, whom God after a speciall sort had made his, as his peculiar people. They were the Iewes, whose prerogatiues are. Rom, 3, 2, that to them were committed the oracles of God. Looke 9, Rom, 4, and so forward.

1 Euery of these is most excellent.

2 We now haue them as well as they.

3 They alone are not sufficient; for the Iewes had them and receiued not Christ.

But

But heere a question may be, whether but some, or none rectified the word?

Aun. Some did receiue, all did not, whom it concerned, and who had meanes.

1 Where we may see, that howsoeuer that the Gospell hath not the full fruite we could wish, yet some it hath.

2 That Christ, though hee were not receiued, beeing in his calling, gaue not ouer.

3 Though the vworld marke not who receiueth the vvord, yet God doth.

Theyr behaviour is, *that they receiued him not*. It is the neglect of duty.

VVe may consider toward whom this was, and what the fault was.

It was toward the V Word, in his doctrine, his person, his office, his members, ministers or professors, all & euery whereof we ought to receiue.

The fault is *not receiuing*. This not receiuing, is refusing of a thing proffered and tendered, which in such a case as this cannot choose but be a grieuous sin: so as Christ bid his Apostle in the like, to shake off the dust of theyr feete for a witnesse.

The Iewes no doubt thought, that they did not offend this way; so as that we may see into how grieuous a sinne a man may fall before euer he be aware.

This receiuing is as the thing, bodily, spiritually. Christ is both man and God, and must be receiued both waies, so as that they offend, who giue not Christ the best outward entertainment they can.

Much more they who doe not 1. know, 2. acknowledge, 3. loue, 4. belieue, 5. obey Christ.

Now if Christ the King of heauen and earth, was not receiued, why should we thinke much if we be not?

The eyght thing said of the V Word, is *who soeuer, or as Verse. 12. many as receiued, &c.* VVherein we may consider what he doth, and to whom.

He giueth prerogative to be the sonnes of God to such as be-

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saue him.

These are noted by two markes, of fayth and regeneration.

In that which he doth, we may markes what it is called, who doth it, and the thing done.

It is called a gift, in that it is sayd, *he giueth.*

Giuing is free bestowing of property, this is free, else were it desert, or bargaine, or some such.

And indeed Christ was giuen to vs. Esay, 9, 6. John, 3, 16.

But it may be objected, that it is a ransom or purchase.

Answer. As it is from Christ to God the father, so it is a ransom, but from the Father, and Christ to vs, a free gift.

So as that there is nothing in our felues to procure this, nor keepe it, but all is fauour, which wanting we must pray for, hauing, we must prayse God.

He that doth this, is the Word.

It may be objected that every good gift, is from the Father of lights, and so from the Father.

Father, Iames 1, 17, is a name common to the three persons. But put case it be for the first person, the Father giueth all to the Sonne: whereupon we may see that the Sonne is God, in that he can make sonnes of God, and this of being a child of God, cannot but be an excellent fauour, in that the whole Trinity giueth it.

The thing done followeth, *prerogative to be the sonnes of God*: wherein is the kind of the thing, and the commendation.

The kind, *to be the sonnes of God*, commendation, *prerogative*.

The Word translated, *sonnes*, were better children as it signifieth, so as that ignorant people, might not be hindered of their comfort intended heere, being of womans sex.

These children are sayd to be of God.

Child of God, is either by nature, or fauour.

By nature, as the Word and Christ, nothing else.

It may be objected, 2 Peter, 1, 4, *that we should be partakers of the diuine nature.*

Answer: nature doth signifie qualities and properties flowing from the diuine nature, not the essence it selfe.

It is not meant therefore heere, Children by nature.

By fauour are Angels or mankind.

We neuer shalbe Angels, for we shall haue our soules at the last resurrection ioyned to our bodyes, Angels are spirits.

We shalbe like Angels for immortality, needing no bodily thinges, being in the presence of God, otherwise not.

Mankind, or men and women, may be the Children of God by creation, or generation, adoption, regeneration, imitation.

By creation, as Adam and Eue, whom God himselfe immediatly made.

By generation, as all other men and women.

Adoption, by being made a Child after one is not by nature.

Regeneration, when the beginning of heavenly life, is wrought in a party.

Imitation, when one indeauoureth to be like God, in reſcouery of his image.

Creation is not heere vnderstood. For so are all creatures after a sort the children of God and heere the Euangelist setteth out an especiall fauour.

The other three sortes are true: but yet adoption is chiefly meant, whereof so much is mentioned in the scriptures, and is the forerunning cause of the other two following.

Adoption is a word taken from the ciuill lawe.

Heere it signifieth Gods fauour to some of Adams posterity, whereby he taketh them to himselfe in speciall sort, giuing them the rites and dues of children.

Hence commeth the *household of faith*, Galati 6, 10, the father-hood, Ephes: 3.

For better knowing heereof, we may consider the bene-

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sins gotten by this adoption, and the properties thereof.

In the ciuill lawe, it is sayd, the adopted getteth the adopters name, thony and holy thinges, as place of buriall &c.

Ours, doe far surmount these, for we obtaine.

Gods fauour and indulgence toward vs. Malac: 3, 17.

Wherein is 1 free forgiuenesse of sinnes all, fault and punishment: this is blessednesse, hath peace of conscience &c.

2 Acceptance of imperfect obedience.

Secondly, the Spirit of adoption, whereby we cry Abba, father.

This hath a gift, and ability to pray, promise and perswasion to be heard.

3 That our father doth lay vp for vs, 2, Cor, 12, 14, Heb: 11, 40.

4 Protection in good estate, deliuerance out of euill, so God dealt by Israell, Exod, 4, 22, 23.

5 Quietnesse of conscience in the vse of the creatures Eccle, 3, 12.

6 Inheritance in the heauens.

7 Cauling of all thinges to worke, for the adopted good.

The properties are that this adoption is.

1. To a better estate, then all the world can afford.

2. With exception of the trosse.

3 It is permanent, though it may be shaken, it neuer shall be vndone.

Thus far the thing: The commendation foloweth, *pro- rogatur.*

Some abuse this word, for power by nature to some good thing, vntruly, vnlearnedly.

They read it so, *power*: as that it should be meant, to be in the parties power, if they would, to be the finnes God.

Heere it cannot be so taken, as being sayd, of such who haue the Spirit.

Sure it is, that for first conuersion, we can do nothing, but are only passive.

Besides

Besides I say, vnllearnedly, for that the word, is vsed for *prerogative*; or priuiledge diuerse times elswhere, 1 Cor 9, 5.

This may appeare, to be a very great prerogative.

- 1 If we consider who bestoweth it, to wit, God, infinit.
- 2 Vpon whom, his vtter enemies, most miserable.
- 3 What thinges, as of adoption. The estate of being a child is inestimable: looke *Hottom: in milt: 42.*
- 4 Passing by how many mighty, noble, &c.

Iustly then ought we, remembering whence we are raised to how great estate, cary our selues humbly all our life long.

- 2 Shew all reuerence to God, who hath shewed these fauours on vs.
- 3 Cary our selues so to the world, as not discrediting the house we are of.
- 4 Prefer being a sonne or daughter to God, aboue all thinges in the world beside.

Thus far what he doth. Now followeth to whom, *as many as receiued him*, these are noted by their *belieuing in his name, and by their begetting, &c.*

These to whom, are set out by their duty, of *receiuing him*: & their generality, *as many*.

The duty we haue knowen before: heere it is set,

1 As necessary, as no way to be the children of God, without it, of what condition soeuer one be.

2 Noting the tyme of receiuing him, to wit, when he came among them; and proffered himselfe vnto them. So that though we haue purpose to receiue him, and doe not when he offereth, we are neuer the neerer, when once the doore is shut: looke, Luke, 13, 25. Mathew, 23, 10.

The generality shutteth out no receiuer, neither in the manner of receiuing, nor in the measure, nor in the condition of the receiuer.

Some cannot receiue Christ, euery way outwardly: though it be but with a cup of cold water, they shall not lose their reward.

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Some receiue him with small knowledge, weake sayth; they are children if they will grow, and continue.

Some are receiuers in many and great crosses, yet vwill theyr beeing children, lessen and ease their crosses.

Now then, seeing that receiuers of the Word haue such fauours, who would not receiue?

Or seeing that the Word doth so thinke of receiuers, why should not we make great account of them?

But heere it may be demaunded, 1 Is our receiuing the Word, a cause of our beeing the children of God?

Aun. No: wee are children adopted in Christ. It is not working cause with God, it onely declareth vnto me.

2 Is our receiuing before our beeing children?

Neither. In order is first beeing a child, then followeth receiuing, though sometimes for time they goe together.

3 What then is the meaning heereof?

Aun. The Euangelist writeth to young and new receiuers, who were willing indeede to receiue, but presently saw nothing but crosses and calamities: hee therefore witheth the to know theyr estate though nothing, yet that they are the children of God: whereuppon Paule prayeth for the Ephesians, 1, chap, 18 verse.

1 By this Christians should learne not to mislike theyr present estate for crosses, but to search into it, & they shall find matter of great comfort.

2 That neuer any sauing grace is alone, receiuing is with adoption, so as that we finding out one sauing grace in our selues, we may be sure that we haue more.

3 Adoption is in the beginning of all sauing graces.

4 We may iudge of our adoption; by our receiuing the Word.

Now followeth the noting of these parties: 1 by theyr belife, and wherein is the action, or dutie, and object.

Action or dutie is *belieuing*, whereof wee haue spoken in another place.

Object, *the Name*, *his*, *that is the word containing as before.*

His Name by a manner of speech in the Hebrew tongue, is

is put for himselfe, God is his Name, Gods Name is himselfe.

Now *him*, must we vnderstand as before, verse 11.

1 Mark, that first the things that make the word known, are called himselfe, so as that as we vse them, we vse him.

2 That faith is a note of a true receiuer.

3 That faith especially respecteth Christ.

Thus farre for their beliefe, their birth followeth, verse, *Verse. 13.*

13.

Wherein is shewen, whence they are not borne, and whence they are.

They are not borne of blood, nor of the will of the flesh, nor of the will of man.

These three branches for substance signifie one thing.

Blood, the Greeke is bloods, that whereof man taketh his beginning of conception, or his beginning to be in the world. Looke Ezech, 16, 6.

Will, is heere strong lust, & concupiscence, as is in creatures for procreation.

Flesh, some part of nature vnregenerate.

Will, againe as before.

In all which the Euangelist would note the vsuall beginning of man.

1 Which first it is good for vs thoroughly to think of.

2 In thinking thereof to keepe a tenor of humility, considering whence we rise.

3 Note the vile lusting of the flesh.

4 Learne to speake vnseemely things, comely and honestly.

By this the Euangelist would shew, that the vsuall manner of birth, maketh not one the child of GOD: not but that Gods children are carnally borne, but this is not sufficient.

Quest. How is it said 1, Cor, 7, 14, that theyr chyldren are holy?

Ans. Not morally, but so as that they may not be hindered of the seales of the couenant.

1 Learne

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1 Learne heereby first, not to reioyce in nature, parentage, &c.

2 Presume not too much of good natures.

3 Let parents helpe their children, to another birth.

Now followeth whence they are borne, to wit, *they are borne of God*, where first, we must a little open the words.

God is essentially, Father, as 1. Peter. 1, 3, the Sonne, as 1, John, 42, the holy Ghost, as John 3, 3, 5, for the workes of the Trinity, to the creature, are ioynt.

Of, in grecke *en*, vsually signifieth matter, heere it doth not so, but the efficient, or first worker. In deed naturall parents are so efficient, as of their matter we came, so is it not in our spirituall begetting.

Borne: should better be, begotten, to expresse the grecke word, and the thing heere meant.

The mother properly beareth, heere God is as a father who begetteth: so that the meaning is, the whole holy Trinity, worketh in vs this change.

This being borne, is the same with being the child of God, saue that there is signified one kind of being child, to wit, by adoption, heere by regeneration, there title, heere possession as it were in part.

To better vnderstanding heereof, we may consider the thing the Author: the thing, *being begotten*; and this in the necessity of it, and in the nature.

The necessity is such as that the Euangelist noteth it, not onely to be commendable present, but necessary, so as without it we shall neuer well entertaine the Word. Look. Ioh. 3, 3, 5, 7. So as vnlesse we become as little children, we cannot enter into the kingdome of heauen.

The nature is not a like vnderstood of all, some take it for that which is called sanctification, others for the whole worke of grace, with whom I ioyne. And as it is called regeneration or begetting, so is it like therunto: saue that generation produceth substance, this doth produce onely qualities, and not all, not powers, but habits, restoring, to the power integrity, with ready application, to the first and proper

proper object.

Christ defineth it, Iohn, 3, 3, *to be borne, begotten againe: the kind of it, birth, begetting, the property of it, againe.*

1 Birth or begetting in this kind, hath infusion of life, this is called seed of God, 1, Iohn, 3, 9, to wit the gift of the holy ghost, like naturall heat, this continueth as long as spirituall life continueth.

2 Diffusion of it ouer the whole man, powers, parts, practises, the counter-poyson of originall sin.

The property againe, not to the same life as Nicodemus thought, but to another, which is called the life of God, Christ, the inner man the new man. And is.

When a man in any life naturall, ciuill, household, solitary, sociall, pleaseth God.

1 When is that? 1, when he is quickning his faith, and repentance.

2 Hath direction for euery particular.

3 Doth euery thing thereafter in Christ.

1 Where marke, that the life of the regenerate, and vnregenerate, may be in the same things.

2 That regeneration stretcheth to the whole man.

Que. But it may be demanded: Is not one regenerate partaker of naturall birth?

Aun. Yes, but so as that which he receiueth from nature, is ordered by the Spirit.

By this it may appeare, that all are not regenerate, and that it is hard to be regenerate.

Thus much of the thing. The Author followeth. *God: and God only.* For there is no begetting, but of the flesh, or God, that which is of the flesh, is flesh.

Now indeed though this new birth be principally of God, yet are there vnder seruing causes; whereof for all that none haue power to worke of themselves.

Object. Paule sayth, he begat the Corinthians, 1, Cor, 4, 15, and traueled in birth of the Galathians, 4, Galat, 19: was Tymotheus, and Tytus his father.

Sol. Ministerially: not that Paule or Apollos, could doe

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any thing of themselves. God gaue the increase.

2 Obiect. Christ sayth, 3. Iohn, 5, we must be borne of water, and the holy ghost.

Solu. Water there doth but expound the worke of the holy Ghost; for as water sofineth and cleanseth: so must every one be, who is borne againe.

In the same is it sayd we must be baptised, with the holy Ghost, and fire, that is, the holy Ghost working like fire, eating out dross, and enkindling burning loue of all good things.

3 Obiect. It is sayd Tytus, 3, 5. Ephe: 5, 26, that Baptisme regenerateth.

Solu. It confirmeth to the due receiuer, regeneration, nothing els.

So then God alone only worketh effectually, and yet vseth vnder meanes, as that we must neither neglect meanes, nor trust alone vnto them.

Question, why are men in this kind, sayd to be borne of God, as though they were not so in nature likewise?

Answer, for that this new birth is so excellent, as that in comparison of the former, it may seeme to be the only.

Question: whether is faith before regeneration; for heere it is placed before it?

Answer: faith is in a party, before he can know that himselfe is regenerated. One may be regenerated before he hath faith, as infants.

Thus much for the meaning: the vse followeth.

1 Seeing none receiue the Word, and so are not the children of God, but such as are begotten of God, it is our duty to indeauour, after this new begetting, and for that none beget themselves, it will be the safest to examin, whether we be begotten, yea or no.

That shall we find by these notes.

1 Grace imitateth nature, which first maketh vital, then others parts.

The vital part of a Christian is Christ, which when it is formed in vs, sheweth out new begetting. Galat: 4, 19,

1, Iohn,

1, Iohn, 5, 12, he therefore that hath not knowledge of him, faith in him, &c. may suspect himselfe.

2 The party begotten a new, vseth all thinges of outward life, by direction of Gods word, to the glory of God.

3 He sinneth not, 1, Iohn, 3, 9, that is, before he sinneth; he purposeth not so to doe, after he hath sinned, he will not continue therein.

4 He is willing to helpe others to be regenerate.

5 He groweth by nourishment of the Word, exerciseth actiue, passiue.

6 Motion bewrayeth life, spirituall motion is of the heart in prayer.

7 Sence of heauenly things, with ability to put difference betwene them, to take liking of them, and affect them.

8 Hatred of him because it is sin, in our selues, euen the secretest.

9 Loue of the bretheren.

Secondly, marke that this heere is begetting, we are not perfected, nor shalbe heere, only we must labor thereto, and neuer giue ouer though we come short.

Thus much for this eight saying, touching the Word, and his God-head: now followeth his man-hood in the fourteenth verse; wherein we may consider the ioyning of it to the former, and as it is in it selfe.

It is ioyned to the former, by this particle, *and*: which sheweth that this truth heere mentioned, is as necessary as the former.

In it selfe, it containeth 4 speeches.

1 The first, *the Word was made flesh.*

2 The second, *the Word dwelt among vs.*

3 The third, *we sawe the glory thereof, as the glory of the only begotten of the father.*

4 The fourth, *he was full of grace and truth.*

For the first, let vs consider the meaning, the reason, the vse.

The meaning will arise, from the words and phrased, well vnderstood.

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The Word is God, as before, contrary to Arius, and other heretiques, who take Christ but for a bare man.

Was, that is, so was as now is, and for ever shall continue.

Obiect. It may be objected that he died, and so the union may seeme to be dissolved.

Solu. No, for though the soule and body were parted for a time, yet neither was seuered from the God-head.

So he was made as not changed, the God-head was not turned into the Man-hood.

As not being one mixed of the Manhood, and God-head together, as when bread is made of water & meale.

But by assuming or taking the Manhood to God.

So as that Nestorius deuiding the persons, and Eutiches confounding the natures, doe erre.

Obiect. But it may be doubted whether there should not thus be two persons?

Solu. No, but one, for the Manhood hath no being, nor neuer had of or in it selfe, but in the Word.

Flesh doth heere signifie man, as all *flesh*; that is, mankind is *grasse*.

Now man is body and soule.

Body sensible, naturall, this Christ had, not heauenlie, imaginary, phantasticall.

Soule likewise Christ had, when he said, *My soule is heauenlie to the death*.

Neither doth he saue that which hee doth not take.

So as that Apollinaris erreth, who saith the God-head was in stead of a soule.

By this that Christ had a soule, it appeareth that hee had two wills, not contrary: one of the God-head, the other of the Manhood.

Otherwise then the Monothelites erroneously teach.

Ob. But it may be said: whence had Christ this flesh?

Sol. His body he had of the substance of the Virgin, his soule was created of nothing in the wombe of the virgin.

Ob. The virgin was conceived in sin, how then could Christ his body be free there-from?

Solu,

Solu. The holy Ghost who wrought the conception of Christ, did cleanse that part of the virgin from all sin.

Que. When was he thus made flesh?

Ann. Immediately when the virgin had consented to the message of the Angell, and said, *Be it unto mee according to thy word.*

Que. How could the body be ioyned to God?

Ann. By the soule.

This is the meaning. The reason why this was doone in time, is, for that it was ordained before all time.

Que. Why did God ordaine this meanes?

Ann. Not for that hee could not haue appointed some other, but for that this seemed best to him, for to manifest his mercie, and iustice: by his mercy in giuing his Sonne, his iustice, in not sparing him: his iustice, that man offending, should satisfie in dooing and suffering, his mercy in procuring, that God should enable the Man-hood so to do and suffer.

1 The vse is manifold. First to teach vs the loue of God, and care for our saluation: for hee giuing such a notable meanes, how can we doubt.

2 Consider our honour and prerogative, to be as it were the brothers of Christ. Heb, 2, 11.

3 Learne how to approch to God, by the man Christ.

4 Know that Christ can haue compassion of vs, hauing had experience of our infirmities. Heb, 2, 17, 18.

The second speech followeth. Wherein we may consider the meaning, the vse.

For the meaning, know first, that the Word made flesh must be repeated.

Dwelling doth signifie, as in a Tent or boothie, whereby the sicklenesse, and vncertaintie of our life is implied, and where as it is said *he dwelt*, the meaning is, hee dooth not so now in person.

Among vs, is not onely in our nature; but in our presence: *our*, who are Apostles of Iernsalem, of Iudea.

Now he so conuerfed, as Acts, 10. 38.

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1. Make this vse then. First to follow his humilitie, Philip. 2, 5.

2 In our conuersing, to take occasion of dooing all the good we can.

3 Know that as Christ dwelling among the, & they not profiting, their sinne was the greater: so will it be with vs, or any, amongst whom Christ any way or while dwelleth.

The third speech followeth, *And yet for*, &c. wherein is set downe what is said of Christ, and how it is confirmed.

It is said of him, that he had glory, as of the onely begotten ten of the Father. It is confirmed in that he saith, *we saw it*.

That which is said of Christ, hath the bare thing, or the measure, the bare thing is *glory*, the measure in the rest.

Glorie to speake properly, doth signifie naturall brightnesse, as the glory of the sunne, &c.

Now for that the greater the brightnesse is, the more is the excellencie of the thing whence it cometh, therefore glory doth signifie bewrayed excellencie, & heere bewrayed diuine excellencie, which Christ had, 17; Iohn 5, 18 as that Iohns meaning is, we saw him to be God, & easily perceived it.

The measure is, of *an onely sonne of a Father*. Father doth heere signifie God the Father, of, distinction of person betweene the Father, and the onely begotten.

∴ *Onely begotten*, who is to haue all that which the Father hath.

Christ is sometimes called the onely begotten sonne of G O D, in respect of the diuine nature, which of all Gods sonnes he onely hath. Others are sonnes by adoption & fauour.

Sometimes, first borne, in respect of the humane nature wherein he excelleth all other.

Ob. But how doth this (will some say) increase the glorie?

Solu. The Fathers glory is infinite, the Sonnes is equall: therefore it is very great.

Besides, this glory is increased by the particle *as*, which signifi-

signifieth truly not onely likenesse, so else where.

It appeareth from hence, 1 That the VVord is GOD,
2 That he is a person distinct from the Father, 3 That hee
is equall to the Father.

Now followeth how it is confirmed, *we say*, that is, often
and wistly looked vpon. VVee who conuersed with him,
to whom God gaue eyes to see. All did not perceiue this.

Que. How could they perceiue it?

Aun. By his wonderfull works.

See 1, that it is not sufficient to be in meanes, vnlesse God
open the hart.

2 The chyl dren of God by meanes labour for strength
of fayth.

The fourth & last speech is, that Christ was full of grace
and truth.

VVherein is the }
 } thing
 } measure.

The thing }
 } grace.
 } truth.

Grace, the holy Spirit without measure in himselfe, wher-
of hee giueth to his, whereby they profit to saluation by
meanes.

Truth, presence of good things, not as by Moses in sha-
dow and shadowes.

So as that we should seeke to Christ for both these.

Thus faire the summe, and briebe of the storie of the
Gospell.

Now followeth the setting downe at large, in the speciall
branches thereof.

All is of Christ. Christ is set out in his harbinger, or forer-
runner Iohn. Or in his two personall presence.

The things of Iohn or Christ, are neuer summarilie;
or in part set together, but intermedled, and mingled to-
gether with the other.

First, mention is made of Iohn, & for that hee was pro-
phetic.

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promised to come before Christ.

2 For that he was before Christ in time, in the flesh.

3 Being to be witness to Christ, it was meete his person should be knowne, that the sufficientnesse of his witness might appeare.

4 The birth of Christ, being to be of a Virgin, might somewhat be made more probable, when it should be knowne that two old folkes (whereof one was barren) should haue a child,

Luke, 1, chap. 5, verse.

The first thing deliuered of Iohn, is his conception; Luke: from the beginning of the 5 verse, to the later end of the 25.

In all which are three things, 1. Somewhat before the conception, to the 24 verse, 2. The conception it selfe, verse, 24. 3. Somewhat immediately after, verse, 25.

That which is before the conception, is the making knowne his Parents, by whom he was conceived.

His parents are made knowne, { ioynly,
seuerally.

Ioynly by their time, their godlynesse, not hauing of children.

Seuerally, the husband; and first from his kind of life, generally, that he was a *Priest*, 2, particularly, of the course of Abia: 3, by his name, 4, that he was married, 5, that to him this conception was foretold.

The Wife, 1, by her stocke, that she was of the daughters of Aaron, 2, by her name, she was called Elizabeth.

The time was, *In the daies of Herod, then King of Iudea.*

Where we may consider how the time is called; and how it is further made knowne.

It is called in the Greeke *daies*: by an usual manner of speaking in the scriptures; Belonging to the Hebrew tongue, for that a day was the first difference of time.

1 To teach vs that time, and things in time, are but momentary, and but for a day.

2 That

2 That good Gouvernours raignes, are but in daies, so as that in them, we must not be secure.

3 That Tyrants shall no continue for euer, that we should not be discouraged.

Question. But what special time was this in?

1 Answer. About the 31 or 32 of Herods raigne, when he grew to be most outrageous, murdering Salomes husband, and sonne, the 40 gentlemen, and their teachers, yea euen his owne sonnes Aristobulus, & Alexander, and a little after the Sanhedrim, and infants of Bethlehem.

Question, why is this time thus noted?

1 Answer, to teach vs first: that though tyrants rage neuer so much, God will haue his Church and number.

2 That the godly will not giue over their profession, for feare of Tyrants, but in corrupted and corrupting tymes, wilbe the same.

3 That God in such disordered times, taketh knowledge of such as truly feare him, so as that they should not be discouraged by any aduersaries.

This time is further set out, 1, by the person in it, and by his calling.

The person is named *Herod*, his calling *King*: and that, of *Iudea*.

There were three Herods mentioned in scripture.

One in the Acts 12, Herod Agrippa, I take it the ground child to this.

Another, who cut of Iohn the Baptistes head, called Herod Antipas.

The third, this: the sonne of Antipater, by his fathers, and by his owne meanes, called the great for his victories, buildings of the Temple, Sebaste, Amphitheatrum, &c.

He is noted to be King: to put a difference betweene him, and other gouenours before him, for his father Antipater, was but deputed by Caesar. The Aslamonxi, had not this title of King.

Now this man the Senatours of Rome made King.

Iudea, is opposed (I take it) to the territories of Samaria,

D d, and

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and was the place of the visible Church.

Marke what grace places in the world, wicked men like Herod, may mount vnto, 1, so as that we need not enuy them, neither thinke these outward things the best.

2 Know that if vnder an euill Prince, Zachary and Elyfabeth were good, what should we be in good lawes and Gouvernours?

3 And seeing that Iudea came to Herods gouernment, let vs take heed, least that by our sinnes we procure the like iudgement to our selues, and if the same befall vs, let vs labour beforehand for so much grace, as may make vs hold out therein.

Question. But why is Herods being King mentioned?

Answer. To shew that Iacobs propheticie, Genesis, 49, 10, is fulfilled.

Question. Was not the scepter gone from Iuda in the Machabees time, who were of the Tribe of Leui?

Aun. They were but keepers thereof in dangerous times.

Againe, it is not meant (I take it) that the Gouvernour should alwayes be of Iuda, but that among the people of the Iewes, in this Herods time, who was the first king of Iudea, it was others.

1 Heere we see the certainty of things foretold in the scriptures.

2 That promises to the Church for outward things are not for euer.

3 This were enough to proue to a Iew that Christ were come.

Thus much for the time: the next mentioned is the man, for his kind of life generally that he was a Priest.

A Priest was as is described, 3, Heb, 1, and represented Christ.

He was of the order of Aaron: this order ended when Christ dyed.

Priests were not in that time contemptible, but of good regard succeeding into the roome of the duty of the eldest sonne:

Sonne: so was Aaron the elder brother, Priest.

Quest. Are there no Priests now?

Aun. If you speake of Priests vnproperly to offer spirituall sacrifices, all Christians are Priests, but if you speake properly, there are none since Christ.

Quest. What thinke you of the Priests of the Romish Church?

Aun. As of Ieroboams Priests, they haue filled their owne hands, and haue no calling, and whereas they pretend to be after the order of Melchisedec, they shew themselves vnlearned and wicked, for there was no order of Priest-hood according to Melchisedec: but as Melchisedec is mentioned without father, mother, genealogy: so is Christ: againe, so to be, dooth properly belong vnto Christ.

1 Know from all this there is no reconciliation without Christ, whom the Priest did represent.

2 That then Priest-hood was no disgrace, why should ministry now be?

3 Vse wisely the name of Priest, of *Prest*, or *Proestes*, not of *Sacerdos*.

4 Since Zachary executed the Priests office, in such times when he saw little fruit, and might be discouraged, let vs all learne to keepe our stations, wherein we are set of God, going cheerfully on in our duties, committing successe vnto God, though many discouragements incounter vs.

Particularly, he was of the *course of Abia*. For better vnderstanding heereof, looke, 1, Chron: 24. Whence it appeareth that Dauid ordained 24 courses of Priests, euery one to serue his weeke or fortnight, as may appeare, 2, Chron: 23, 8.

The course of Abia was the eight of those, 24.

Dauid distinguished these thus, not only by his Princely authority, but inspired by the holy Ghost, being to giue his best directions to Salomon, who should build the Temple, whereto Gods solemne worship should be tyed, after a long time it had beene in a sitting Tent or tabernacle.

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Thus hee dooth, 1 That no Priest (though there were many) should be idle.

2 That the burden beeing borne by course, and not alwaies lying vpon one, might be the better borne with longer continuance.

3 That things beeing done by course, none might be grieued, troden downe too much, or grow insolent, being lifted vp about his brethren, but all might be done louingly, and brotherly.

1 Kings may doe no more in Church matters, then they haue warrant for, by Gods word and Spirit.

2 No Minister in the Church should be idle, but worke in due time.

3 It should be provided they might so worke, as that they might continue the longest for the most good of the Church.

4 There should be no inordinate superioritie among them.

His name was Zachary, wherein we may consider the very name, and why it is recorded so to be.

Zachary signifieth remembring G O D. Some thinke it was he mentioned, Math, 23, 35, slaine betweene the Temple, and the Altar, but they haue no warrant so to think.

Sure it is this name was well liked, for that the friends would haue had Iohn to be thus called. It shall therefore concerne those who giue names, to giue such as may put in mind to the caller, called, or hearer some good.

It is here recorded so to be. First, because there were but few at that time so godly. 2 To shew that God keepeth a record of his. 3 That we might haue them as Presidents, whom we might follow, and be like.

It followeth, *that hee had a wife*: which meaneth, that as himselfe, so his wife was maintained by his Priests office, not onely so, but their whole charge.

Que. It may be demaunded, whether it be not as lawfull for such as attend the word and Sacraments now, to haue wiues, as it was for the Priests?

Aun.

Aun. Yes all alike, for that there is nothing against it in the word, but for it, as might be shewed, and cannot be denied by the Papists themselves: who teach that to forbid (as they speake) Priestes marriage, is not diuine, but Apostolique, or Church-law.

They know that none of vs now doe take the vow.

Quest. But what say you of their Priests, whether may they lawfully marry, or no?

An. If they made a vow of single life, and cannot keepe it, they ought to marry.

But see their reasons whereupon out of Scripture they Church inioyneth single life.

1 They abuse this very place, Luke, 1, 23, and 1, Chron, 24, for that they say when they ministred they were from their wiues. Aunswere. They were indeede from their wiues, especially those vwho dwelled not in Ierusalem, where the seruice was to be performed, not for any thing, but that the distance of place hindered, as such as goe to the Terme at London, leaue their wiues at home.

2 That 1 to Titus, a Bishop must be *Sophron*, the vulgar translateth, continent. Aun. Vnproperly, for Paul requireth the same in viues, 1, Tim, 3, 11, and in young men, not disswading marriage, but that they should be of sound mind, and graue cariage.

3 The 2, Tim, 2, 4, *None that goeth on warfare, entangleth himselfe with the businesse of this world.*

Aun. This may concerne Leuiticall priests as well as any, whose seruice is called warfare, and yet they were married. It is spoken of all Christians who war against satan, the world, the flesh. Hee who doth but vse Gods ordinance, no more entangleth himselfe this way, then he who eateth and drinketh.

Indeede if he wrap himselfe in an vnequall match, he entangleth himselfe: but if beeing sufficient, and dooing his dutie, if he be faine to seeke maintenaunce, it is the Churches fault.

4 The 12, of Exod; 11, they who eat the Passtouer had

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their loynes girt, the loynes beeing the seate of lust. &c.

Aun. Those were not Priests all, againe symbollicall diuinitie will not beare argument. But, who knoweth not that at the first Passeeouer they were presently to passe, and therefore were theyr long loose garments trussed vp.

5 The 28 of Exod, 42, the Priestes must haue breeches, *ergo.*

Aun. It was for their loose and open garments, least mounting the Altar, some yncomlineesse might appeare.

6 The 1, Corin, 7, 5, they must forbear to prayer. Now Priestes alwaies pray, or are about holy things.

Aun. That place is of all Christians married, who are bid to pray continually, but it is onely meant of extraordinarie prayer, and fasting.

7 The 1, Sam, 21, 4, Ahimelech would not giue hallowed bread, vnlesse they had kept themselves from women.

Aun. The parties were not Priests, but souldiers, or such like. Neither for any thing, but in regard of legall pollution, whereto women often fell, by occasion whereof, who so touched them were vncleane.

These are their cheefest reasons out of Scripture, wherby it appeareth how iniurious they are, without any great colour to their owne company.

Now followeth concerning the wife: First, that shee was of the daughters of Aaron.

Daughter is of the posteritie: for Aaron was diuers hundred yeeres before her. Aaron was chiefe Priest.

Quest. Did Zacharias take her, because hee was bound to take in his Tribe, as other were?

Aun. No, for Priests might marry in any Tribe.

Quest. Why then?

Aun. Most likely for her grace and godlinesse, though being of the Priests stock, she could not haue much wealth for her portion.

1 Marke first how God and the world differ. Hee gaue liberty to the Priest to marry any where, we think any wife almost

almost too good for a Minister.

2 Learne how to choose for grace and godlinesse, rather then credit or portion.

Her name was Elisabet, shee is named for the same causes that Zachary was, as before.

Now foloweth ioynt- } downe, } *both iust before God.*
ly their godlinesse set } out, } *walking, &c.*

Verse.6.

In the setting downe, we may consider the } persons.
the things said } of them.

Persons, *both Zachary, and Elisabet*, not one onely, but both, and that at & before their marriage, as afterward carrying with them their whole family, so continuing verie comfortably.

1 Learne, that it is not sufficient for one: both married, must be iust.

2 Yea before their marriage, which must be in the Lord; it is an hard aduenture to set vpon one vnreclaimed. Remember Salomon.

3 They must haue a care of their family.

Hauiing exercises of religion with their family, procuring that duties of particuler calling be done according to godlinesse: and that their family bee brought to the publike exercises of Gods worship.

4 They must hold on theyr course, nothing must make them intermit.

5 Now such a couple cannot choose but liue most comfortably, growing in assurance of their owne saluation, procuring others: alwaies whetting each other to good, and comforting in G O D, expecting all blessings in marriage, more easily bearing all crosses incident therevnto.

The second thing said of them is, that *they were iust before God*. And heere is the vertue, and the triall thereof.

The vertue is *iust*, triall, *before God*.

Iust a party is, who doth iustice.

Iustice is obedience to the truth of God. Iustice is eyther particuler, or generall.

Particu-

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Particuler, is to the second Table.

Generall, is obedience to the whole Law:

Generall iustice is heere meant. This may be considered as it is, by imputation, or renouation.

Iustice by imputation, is when all Christes righteounes is reckoned or imputed to one.

Iustice by renouation, is when by the worke of the holie Ghost, one is renewed to doe the Law, this is commonlie called sanctification.

Que. By whether of these two are they heere said to be iust?

Aunsw. By both: by the first, because it serueth to acquit them before God, and to procure theyr acceptation to life euerlasting.

By the second, because by it they shew themselues to be righteous, both before God and man, & this latter is principally meant.

One is so renewed, when hee knoweth, loueth, and doth the will of G O D himselve, and all his beeing accepted in Christ.

Now this thus said of the, is so to be vnderstood, as theyr chiefe studie and indeuour, and principall care to be and continue iust.

So as that the duties of their particuler calling, rightly performed, are practises of this iustice.

Thus must euery of vs doe.

In single or married life, indeuour chiefly to be iust.

2 Indeououring to be iust, we must be renewed in all obedience.

3 Begining of iustice, is from hauing Christ his iustice to be reckoned ours.

4 The duties of ones calling vpon dayes for them, are (being rightly performed) iust deeds, and must be followed.

Quest. May not one intermit the duties of his calling?

Aun. Yes: Being hindered by some crosse, for necessary refreshing, and for to doe a religious duty.

Que:

Quest. In what respect may one on the working day, intermit aduty of his calling, to be at a religious duty of prayer and the word?

Ans. 1. When commodity appearing from his calling is vncertaine, the benefit of religious duty being certaine.

2 When the duty of the calling intermitted may be recompensed by rising earlier, spending lesse, and working harder.

3 When one findeth in himselfe, that he is not sufficiently furnished with sauing grace, he ought first to seeke therefore.

The triall followeth, *before God.*

God is an infinit spirit seeing all things.

Before: or in his presence, a borrowed speech, taken from men, in whose eyes when things are sayd to be done, they are done before them: this sheweth Gods knowledge.

Gods knowledge, signifieth Gods perceiuing, and approving of the thing: so Gen: 1, 17. 2, Sam: 16, 21.

Not that they deserued any thing thereby, only they were accepted in Christ, themselues remembered they had to doe with God, approoued themselues to him, and had comfort in him.

1 Know that whatsoeuer we doe, we are vnprofitable seruants.

2 In all duties remember we haue to doe with God.

3 We must be sincere. So may we iudge our selues to be,

1 When we trauaile more with our owne harts more to be so, then any thing, caring for the witnesse of our conscience more, then the estimation of others.

2 When we are the same alone and in company, &c.

3 If we neuer be lifted vp in the conceit of our iustice, to thinke better of our selues, or worse of others.

4 When we are willing to be tryed.

The further setting out of this their godlinesse followeth, and is in expounding of the former; for in that they were sayd to be iust, the meaning is, *that they walked in all the*

E c.

common-

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commandements of the Lord.

In that they were sayd to be iust before God: the meaning is, *that they were without blame.*

The former part expounding their iustice, is taken from their life led according to Gods word.

1 Learne that first mens estate must be iudged by their life.

2 Life must be ruled by Gods word.

The expounding and making more playne their being iust, is from the framing of their life to Gods word; wherein we may see whereto they did conforme, & in what manner.

They did conforme their liues, to all the commandements, and ordinances of the Lord, The Lord is the true Iehoua.

Commandements and ordinances are two names, which set out the word of God. Commandemēts signifie the morrall, ordinances the ceremoniall law.

The ordinances are called in Greeke *Dikaiomata*, as you would say, righteousnesses, whereupon some gather, we may be iust before thereby.

Dikaiomata is the same Word which the 72 Interpreters in the old testament, put for *Kukkim*, which when men indeuour to keepe with the morrall law, good reason they should be counted iust; but that none could fully keepe them, see Actes, 13, 10, where they are called a yoake vnportable.

Now these commandements and ordinances are written, named, not some but all, and eury of them.

Quest. Can a man keepe all Gods commandements?

Aun. Not of himselfe, but in Christ.

A man may be sayd to keepe all, when Christ his keeping of all is imputed to him; when himselfe is renewed to keepe all, as the Word requireth.

The Word requireth keeping of all, $\left\{ \begin{array}{l} \text{legally,} \\ \text{euangelically.} \end{array} \right.$

Legally

Legally, to the vttermoſt with the whole man, ſo did neuer any but Adam before his fall keepe them, and Chriſt.

Euangelically, when one is renewed by Gods Spirit to like them, to indeuour to keepe them, and be ſory when he cannot.

This is heere meant, ſo may one keepe them, not to deſerue by them.

The order may be marked, morrall are ſet before ceremoniall.

Learne hence : 1, that our life muſt be framed according to the written Word.

2 We muſt indeuour in all Gods commandements, not neglect the leaſt.

3 Greater duties muſt be done firſt, and with greater care.

4 Neuer looke to deſerue any thing by your working.

The manner followeth *they walked*. Metaphor : that is, liued ; whereby is implied.

1 Firſt, they ordered euery particular thereafter.

2 They neuer ſwarued from the Word.

3 They continued in it.

4 They went forward.

5 Looked to their iorneyes end in heauen.

Now followeth the expoſition of *before God* : that is, without reproofe.

One liueth without reproofe, when after his effectuall calling, he cannot iuſtly be charged with any groſſe open ſin before, or of men.

Learne 1, That it is poſſible for a man by grace in this life to come to this eſtate.

2 Men muſt haue a care as well of good name as good conſcience.

3 The moſt vpright muſt looke to be exerciſed with falſe ſurmises.

4 What the practiſes are of one that deſireth to liue without reproofe.

And thoſe are, 1 To be vndoubtedly affured of the for-

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giuenesse of his finnes, and of his vnfained conuersion vnto God, and often to renue this his assurance. 2 To beware of sin in respect of God, and his owne conscience.

3 Through very hatred of sin not to offend. 4 Not to fall again into the same offence. 5 To shun a mans proper fautes wherevnto hee is most addicted. 6 No not to commit the least of all. 7 In things lawfull which are not necessary, not to be much conuersant.

8 Not to intermedle with other mens matters: but look what he is called vnto which is needfull, that to doe. 9 To take heede of all appearance of euill. 10 Yea to auoydeuen the occasions of sinne.

5 Marke that godlinesse hath authoritie, it shall haue wixnesse from the wicked.

6 Since those people among whom Zachary and Elisabet liued, did not deprave them, but gaue them their due for reputation, let not vs misconster the godly carriage of our brethren.

7 What ones durie is when he is thought amisse of.

It shall be the part of a Christian man when hee is slandered by others, to retaine charitie and patience.

1 To sift himselfe whether hee hath not sinned in some other kind, that he may seeke for pardon for it at the hands of God.

2 To lift vp his mind from the accuser vnto GOD, by whose wisdom all things are ruled, and what hee willeth, diligently to search, and to performe.

3 To be grieved more with the sin of the slander, then with our owne losse.

4 Not to be discouraged from endeouour in well dooing. For that is the deuils intent, by this meanes to make vs re-coile.

5 Not to seeme to take knowledge of it, that it may spread the lesse, and that our aduersaries may not from our griefe gather the more ioy.

Verse.7. The third thing sayd of them ioyntly, is their partaking in the same crosse of not having children, as ve:7, where are repeated

repeated the parties, and their crosse set downe.

The parties as before Zachary, and Elisabet iust, &c.

1 Gods children are subiect to the same outward discomforts whereto other are, so as they must looke for them.

2 Walking in Gods commandements the crosse may fall vpon one.

1 So as that iudge no man euill for his crosse.

2 And as in thy crosse, it is good presently to examine thy hart for sin, so doe not thy selfe that wrong to thinke, that if thou haue repented for sinne, God is yet angry with thee.

3 Both married parties may be yoaked in one crosse.

Their crosse is that *they had no child: because &c*, where is the cause, and continuance.

This is noted as a crosse comming from God, children are the good blessings of God, and euery thing that hath life, hath gift to bring forth it like.

Children doth God promise and giue to Abraham and others as a fauour.

Indeed the want of children doth not straight way argue the anger of God, they are but a common blessing to the good and bad.

Euen in this kinde, Zacharie and Elisabet had more cause of grieve; others, though they had not many, yet might haue a sonne, these had not so much as a daughter.

Que. Why did God deale thus by them?

Ans. It is enough that he did this: neuerthelesse he did it to shew,

1 That they were not iust onely for reward, as the deuill chargeth Iob.

2 To teach them that children are the gift of God:

3 To stir them vp to pray.

4 And make them thinke of their dutie to children as to make desire for children.

1 Know then that God stayeth from vs children, and bringeth such other crosses.

2 So as that we must needs thinke them good, which

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God doth inflict. And should beare them patiently.

2 Children are the fauour of God, & the more the greater, so as they are too blame, who thinke them a charge, or beeing married, would haue none.

3 Gods children may want of the common fauours, as children, &c..

4 In the crosse God maketh them drinke deeper then others. Others may haue sonnes or daughters, these haue not so much as one daughter.

5 Yet marke they are righteous, and want nothing to euerlasting life: so good is God, though he deprive of outward comforts.

6 As they want the comfort of good children, so are they free from paines, cost, care, and haue not the griefe which commeth by euill children.

7 Men should when they want children, or are vnder any crosse, know the thing they want is Gods gift, pray for it, vow it vp to God, if God shall giue it them; as Hanna did her Samuell.

This is the crosse: the cause followeth, *because that Elisabeth was barren*; and heere is the person, and the thing: the person, *Elisabet*, as before.

The thing, *that she was barren*.

Barrennesse is naturall vnabilitie to conceiue.

This is noted as a blemish in Elisabeth, not onely for that children are a benefit, but for that the Iewes were much giuen to outward things, and that most of the Iewish women were very fruitfull, and they were the more desirous to beare, for that (as some thinke) euery of them looked to beare the Messias.

Now this crosse is the more grieuous, for that it crossed them of one of their chiefe intents in vndertaking of marriage, namely children.

And could not be but occasion of griefe, between a married couple.

And yet this blemish was without any fault of Elisabeths, beeing in her by nature, or the worke of God.

See

See 1 how it pleaseth God, to let his children be vnder some reproch, and kind of infamie. Sure for their good, to make them walke humbly with theyr God.

2 God many times crosseth a man in his good intents, & desires to teach vs wholly to resigne our selues ouer vnto him.

3 As Zachary and Elisabet for all the barrennesse and crosse, continued their iustice amongst men, and kindnes between themselues: so must we in what domestically crosses soeuer.

4 It is a great comfort, howsoeuer we beare some blame, that the fault yet is not ours. Elisabet had shame amongst women that she had no child, yet was it not her fault, but naturall barrennesse: the like will be a great comfort vnto vs in the like estate.

The continuance remaineth: *both were well stricken in age*, that is, this want of children continued, till they were well stricken in yeeres.

Now sure it is (no doubt) that they often prayed for children, and might seeme now to be out of hope.

1 God is wont to hold his children long time vnder the crosse, so as that they ought to prepare strength to continue and hold out.

2 When Gods children pray for outward things, he doth not presently giue them: the exercise of their faith, and hauing other spirituall things are better.

3 When things seeme past hope, God can worke.

The fift thing particularly set downe touching Zachary is, that to him the tydings of Iohns beeing to be conceiued was first brought, and that from the 8 verse to the 23. *verse, &c.*

Wherein is the tydings themselues, and that which immediately followeth vpon it.

The tydings are from the 8 to the 21 verse.

In the tydings are the time and messenger.

The time 8, 9, 10, and this is particularly set down to be *when going into the house of God he burnt incense, while the people was praying.*

More

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More largely set out, in that it was a part of his Priests office before. *God as his course came in order, according to the custome of the Priests office by lot.*

This latter standeth first, and therefore will wee consider of it first. It hath foure speciall poynts in it.

- 1 That Zachary executed the priests office before god.
- 2 He did this as his course came in order.
- 3 There were certaine customes of the Priests office.
- 4 He did this by lot.

The first hath what he did, and how.

What, he executed the Priests office : how, before God.

A priest as before, representing Christ.

Executing the office, is not onely to haue the credit and profit of the place, but to doe the dutie, how troublesome soeuer it seeme.

1 Learne Gods goodnesse to the Church, that euen before Christes comming, hee left not the Church without instruction in Christ.

2 We must be as ready to beare the burdens of duties, as to haue the credit and profits.

3 No trouble should hinder vs from dooing our dutie.

4 This message was brought to him, when he was in the duties of his calling, so as that it is good to attend on them.

Before God : as in the presence of God, not onely as this was a religious dutie, but as of his calling.

1 God indeede is after a speciall sort present in Church assemblies, so as we should with desire resort thether, and with reuerence continue there.

2 In any dutie of any calling, a man should carry himselfe, as to God.

The second poynt is, that he thus did, *as his course came in order.*

Of these courses and order, looke verse 5.

It is said *his course*, not that hee rushed into another mans course.

Iosephus writeth that in his time, the number of parties in some one of these courses was 5000, so as though Zacharias

charias had not executed this office, some other of the order likely might, or he might easily haue got some other, for consideration to haue supplied his roome. Greater is his commendation; that though these courses had long agoe been ordained, the execution of the duties was not neglected.

1 Learne not to intrude into another mans course.

2 We must not as many doe, when many are ioyned in one duty, put it off to others. It is too true a saying, that which all men care for, no man careth for.

3 Yea we should, all that we possibly could, doe our duties our selves.

4 In no case should time continued, make duties discontinued.

5 Most probable it is, that Zachary in the time of breathing till his course came, he prepared himselfe to be the better furnished, for the next time to doe his duty; so should euery of vs.

1 The best preparation is, first by disburdening of the mynd of other thoughts.

2 By seeking to God for grace by prayer.

The third poynt is: that he thus did, according to the custome of the Priests office.

Of the priests office, we haue heard before.

Custome, is often practise.

Custome is { diuine, } renewed by authority of { God,
 { humane, } man:

Humane are then good, when not binding conscience.

They are to edification: comly without scandall.

Both these no doubt Zachary obserued.

It was very much that custome caused not, that Zachary did his duty with lesse care, and conscience.

1 Marke, first the best custome is from God.

2 Good men must keepe good customes of their places, being perswaded of the lawfulnessse of them in their heart, not giuing scandall to others.

3 Often doing a duty, should not make vs doe it the more

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slightly.

Therefore, let vs remember Gods commandement to doe it.

The necessity we haue of doing it.

The fourth poynt is, *that he did thus by Lot.*

It may be demanded, whether he did the Priests office, according to the Lot that fell to Abia, or this of offering incense, for some thinke the number of the Priests increasing, and many duties being to be done, as offering the lambes in sacrifice, looking to the lights, burning incense, &c, all which one could not well doe; they cast lots therefore who should doe which, and to burne incense fell to Zacharias. This opinion is not much amisse, if any place of scripture would giue light vnto it.

But yet I thinke the former is meant, 1, because the scripture (that I know of) no where mentioneth the latter.

2 Secondly, the former is manifest, 1, Chron, 24, 7, 10, verse.

3 Besides the labour of al was not so much, but one might well doe all, hauing helpe of the Leuites, as they were wont to haue.

A lot it is certaine was vsed.

I omit to speake of the manner of casting lots.

The word of God teacheth that they were neuer vsed:

1. But in very great matters, such as were godly, Looke Leuit, 16, 8, Ioshua, 7, 16, Acts, 1, 26.

2 To find out immediatly the will of God. Prouerbs, 16, 33.

3 With great reuerence, hauing prayer before, Acts, 1, 24, 26.

Indeed the souldiers cast lots for Christes garments; Ioh: 19, 24.

Hence some godly learned haue gathered, that it is not seemly for a Christian to vse lots in sport.

For better vnderstanding: know that lots are of 4 sorts.

1 Diuine, appoynted and vsed by God, these are commended of all.

2 For

2 For diabolicall diuination, as Haman; these are condemned of all.

3 Politicall for choise of Magistrats, in cases of war, these are tolerated.

4 Ludicrous for sport, these are called into question of most, let vs try whether they be lawfull, yea or no.

1 Hierom saith: a lot is hidden and incomprehensible predestination, ruled by God, who dare play with this?

2 There cannot be shewed any warrant for it in scripture, by precept, practise, generall, speciall, expresse, or implied, &c.

3 The scripture noteth wicked men to haue vsed them so: Psal, 22, 18, Iohn, 19, 24.

4 I see not but that a man may as well iest with the word, sacraments, oaths, and such like.

5 Gods prouidence ruleth in all things, and therefore it may be sayd other exercises should by this reason be forbidden. Indeed Gods prouidence doth rule euery where, but in the most though, by meanes, but in a lot immediate. Now to dally with that is dangerous and vnmecte. For example: we all liue by the gouernment of Queene, and Counsaile, should euery child, and wanton doe well, who would call the Prince & counsaile personally to determine their sports.

6 Learned men hold then are lots only lawfull, when they are necessary: what necessity is there for play?

7 The difference betweene learned men, cannot but make men doubt whether it be lawfull, yea or no: then to vse them doubtfully is sin.

Other reasons might be brought.

Of this kind are dice, cards, tables, drawing of cuts, lotteries, &c.

1 We are to be desired to forbear them.

2 We must vse Gods ordinances with reuerence.

3 And as the lot determined the will of God, we must labour in all our affaires to be perswaded thereof towards vs.

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The time it selfe particularly set downe followeth, and is, *While he burnt incense, when he went into the Temple of the Lord, &c, verse, 10.*

Where are things done in time, and the order of time.

Things done, *burning incense, and the whole multitude continuing, &c.*

The order is *when, or after he went into the Temple of the Lord.*

Burning incense : is to make (as we speake) perfume by burning, this was according to Gods commandement. Exod, 30, 7, 8.

There are two incense *burnings* mentioned in scriptures, commended by God.

One daily by the ordinary Priests, intercessory; Exod, 30, 8, 10.

The other yearly the tenth day of the seauenth month, by the high Priest, propitiatory with blood. Leuit: 16, 11, 12.

These are distinct, and therefore the quotation in our Bibles of the 30 Exod, and 16 Leuit: to this place are not fit.

It may be demanded wether of these two incense burnings is heere meant.

Some say the later, and therefore also iudge that Zachary was the high Priest, vnfoundly.

1 For Luke calleth him barely the Priest not high, which he would not haue done, if he had beene the high Priest.

2 He did this by Lot: so did not the high Priest.

3 Then should he haue gone into the most Holy, which is not mentioned, and therefore not meant.

4 This his perfuming, was intercessory, as may appeare by the peoples praying in the meane while.

5 Zachary went home into the country, the high Priests house was in Hiernsalem, tooke Adrichom, 15, 1.

6 For the propitiatory, God gaue order that none should be in the Temple, now there weare a great many.

7 The high Priest at this time might be named, Matthias
the

the sonne of Theophilus.

This incense burning was the former.

It was ceremoniall, as may appeare, Exod, 30.

The substance hereof, and of others was Christ making intercession for vs. Now indeed to compare it with Christ, it was but base.

Yet was it very sweet. Looke Exod, 30. 34, 35, 36, 37.

It was burnt in the morning and euening. Looke Exod. 30, 7, 8.

I gather then 1 That the Papists haue no colour for their Frankincense burning at their masse, frō this place or such others.

All ceremonies were mortall in theselues, died in Christ, were deadly afterwards.

2 Christ is our Mediator, not onely of redemption, but intercession. Ephe. 5, 2.

3 How base soeuer Gods ordinances seeme, they must be vsed with reuerence and diligence.

4 As the perfume smelled sweet, so dooth Christ in the nostrils of God, and we in him.

5 As this perfume was daily, so should we seek to God in Christ every day.

6 As this was euening, and morning, so should be begin and end the day by prayers to God in Christ.

The order is, (for it is heere best to take the wordes as they lie) *when, or after he went into the Temple of the Lord.*

Not that he had not his priuate prayers before.

This order noteth the place, the place is marked by his comming to it, and the owner of it.

The place is *the Temple whereto he came*, the owner of it is *the Lord.*

The Temple most vsually taken, is the whole building, first founded and beautified by Salomon, reedified in the time of Ezra and Nehemiah, after repaired by Herod the great, spoken of before, for the solempne worship of God.

1 It had three parts. The first the outermost, called the Court, where the people kept theyr assemblies, called Sa-

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lomon's porch, where Christ and his Apostles preached, whence Christ draue the buyers and the sellers.

2 The second-called the Holy, where the Priests burnt sacrifice and Incense.

3 The third, called the most holy, where was the Arke, whetherto went once a yeere the high Priest, to make reconciliation for the people.

This Temple was a type of Christ.

This manner of distinction was ceremonious, and for those times, as the Author to the Hebrewes noteth, 9, 10.

The temple heere so called, is the second roome or distinction.

So as that the Papists haue no warrant for distinguishing theyr Churches (as they do) into body, and Chauncell, &c, hauing no warrant of commaundement.

Obiect. Gods Temple was so: therefore.

Solu. God directed it so. The case is not like, when the Priest was in the holy, or most holy, nothing was said, so as the people were not defrauded of edification: in the Papists Churches, most is done in the Chauncell, which the people heare not, but walke vp and downe in the body of the Church.

To this Zachary came first, not onely dooing the dutie, but in manner and forme as it should be, the like must wee doe.

2 He was not content to be in the place, but to doe the dutie substantially, no more must we.

3 Though the Temple were then euen a den of thieues, hee did not for his part forbear to come, to doe his dutie commaunded.

Why then should we forbear Gods ordinances for wicked resorters to them, so that we doe not communicate theyr sinnes?

The owner of the Temple is *the Lord*; Iehoua the true God, the Father, Sonne, and holy Ghost.

Not that he was tied to the Temple, or did infuse at all holinesse into it, as some fondly thought, but for that,

1 God

- 1 God commanded it to be built.
- 2 It was dedicate to his honour and seruice.
- 3 Thereupon called by his name.
- 4 Wherein himselfe made speciall appearance in fauour.
- 5 And still (though it were prophaned) kept the name and vse.
- 6 Till the Iewes not returning to God, it was vtterly rased.
- 1 Learne first not to thinke superstitiously of Churches, putting holinesse in the place.
- 2 Wee must not iudge of our deedes by intention, it is necessary to haue Gods warrant for euery thing, as Salomon had for the Temple.
- 3 Publique places are for Gods publique seruice.
- 4 And should be called by his name, if by any.
- 5 In holy publique assemblies, there is a more speciall presence of God.
- 6 Therefore let vs looke to our feet when we come thether. Eccle. 4. 5.
- 7 Churches that haue beene abused, the abuse taken away, may serue for the worship of God.
- 8 As the Lords Temple (when the people among who it was, would not repent) was turned, so may any visible Church be defaced.

The second thing done in the time is, that *the whole multitude of the people were without in prayer, while the incense Verse. 10 was burning.*

This setteth out the time precisely, and seemeth to haue beene in the feast of trumpets.

John was prophesied to be the voice of a crier. Hee began to preach in the feast of trumpets, therefore it is most likely he was thereabouts conceiued, which was the 11 of September, on Thursday. For Christ, who was 6 months younger then John, was conceiued the 25 of March.

But be this as it may be, heere are five things to be marked.

1 What

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1 What was done, *they prayed.* 2 Of whom, *the whole multitude of people.* 3 Where, *without.* 4 When, *while the incense was burning.* 5 How long, *while the incense was burning.*

I shall not neede to shew what it is to pray. It is crauing things needfull of God, according to his will, or so, praying him.

It is not said whether one vttered the prayer, and the others ioyned thereto, or whether (as in singing of Psalmes) they all vttered them together.

I thinke this latter. Looke the title of the Psalm, 22.

Sure it was some set forme of prayer, to agree with the set forme of the incense-burning.

Forget not then, 1 That one of practise in the Temple of the Lord, is to pray.

2 That set formes of prayer are warrantable.

3 That they should be resorted vnto.

4 Then is Christes intercession for vs, when we by his Spirit can pray for our selues.

The people prayed. The people are heere, such as Paule 1, Cor, 14, 23, calleth *vulnerable*. Not Priests, though it can not be thought but some Priests were among the, but they are thus called by the greater part, who for that (as some think) this was one of the three feastiull times when all the males were to appeare, were of diuers sorts, some of higher place, who might pretend employment in greater matters, poorer, who might alledge that they could not attend this, ouerlaboured, who should need refreshing.

VWomen are not heere mentioned, but sure it is there were of them. As may appeare by Anna, 1, Sam, 1, and Luke, 2, 30.

Mary came vp with Ioseph to the feasts afterward.

Yea children came, as may appeare by the precept. Exo. 23, 17. and the practise, Luke the 2, 42, 43. Thus seemeth Paule to haue beene brought vp. Nowe for that good examples are patterns for vs, we must learne,

1 Not men in high place to pretend employment vnneccessary,

cessary, for exemption from the duties of the worship of God, though the duties seeme baser, as ordinary prayer.

2 Poore men in pretense of needing to worke or buy, &c., must not forbear.

3 Seruants should not make such times only for bodily refreshing,

4 Yea women which aske more dressing, and nurse children, must all they can, cast to be at such assemblies.

5 Children should their way chalked to the house of God. They were in the Temple singing Hosanna.

Now some thinke that this meeting was on a weeke day, to wit, Thursday, for which I will not much contend. Sure it is, Gods seruants did resort together to the worship of God, not only on the Sabbaoths and set feasts, but on other dayes.

God appoynted the daily sacrifice: thether to did Anna Luc, 2, 37, resort.

Gods seruants meditate in his word day and night.

A practise see, Act, 13, 42.

And such exercises as are needfull, warrantable by the good lawes of our country, should we take as appoynted from God. We ought therefore to resort to the weeke exercises especially.

1 For that we haue as necessary vse of them for our soules, as of markets for bodily affaires.

2 They will be in steede of household exercises, which all should haue, but few haue.

3 Men are so ignorant, as it is very necessary thus to be helped.

4 Few or none absent, but spend as much or more time in the weeke worke.

5 Men may make supply of the time, by rising early, going late to bed, working harder, spending lesse.

6 It hath beene the practise of best Churches

7 This people haue done it more heertofore then now. Men should not goe back.

8 Strangers doe come, 9. Those who are nigh the Church

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haue little excuse.

10 By thus resorting we should bewray our true loue to good things, when thus without constraint we resort.

We would not secure any man, and speake but for the good of all.

This people praying, was a *multitude*, and *whole*.

It is thought, this multitude came by occasion of the feast, according as Exod, 23, 14. Yet sure the trumpets was not one of the, but might be about the feasts of trumpets. Sure this multitude was either by occasion of the feast, or otherwise.

If it were by occasion of the feast, marke Exod, 34, 24.

1 God promiseth his people outward things if they seeke spirituall.

2 The people trust God, and doe not feare want.

3 They had their whole families in good order, who could bring them thus thether.

If it were not by occasion of the feast, yet did Gods seruants so in Hierusalem. Looke Psal, 110, 3, Psal, 8, 4.

So should we doe.

This *multitude whole*, was in prayer. Ioyning in hart to one voyce, or with one voyce did pray.

There was no priuate behauiour or exercises.

The children ioyned with them.

Now followeth *where*, this was *without*; that is, in the first part of the Temple, appoynted for the people, to shadow out that yet things of Christ were not most cleere. This was but ceremoniall, neither was it in base conceit of the people.

1 The Papists haue no warrant for prouiding so now, especially with that contempt of the people, not prouiding for their edifying.

2 The Iewes kept Gods ordinances in small matters, so should we, & not count it precisenesse.

3 Much more should we keepe the great commandments.

The time *when*, while the incense was burning.

This

This was early in the morning.

1 We must be early in Gods seruice, 2, Must know the meaning thereof, 3, In hart must doe as the seruice sheweth.

The last is, *how long. While the incense was burning.*

It seemeth that it was not very long, but it was the vsuall time appoynted by God, kept by the people; now the Iewes manner was, being with the first, not to depart till the assembly were dismissed, as Numb: 6, 23, so Nehem: 8, 3.

And for continuance, looke Act: 20, 7, 11. Some were with Christ three dayes. Matth: 15, 32.

This is spoken of prayer, it must be stretched to preaching, to diuine seruice, and worship of God.

It is hard to continue in any good thing, much more in these; yet must we endeavour thereafter.

To leese but a part is very preiudiciall; It is not well to mislike a man for holding vs the time.

Thus far for the time, the messenger followeth, verse, 11, *Verse, 11.* and so forward.

Where we may sunder the person and his speech.

The person, verse, 11, 12. The speech in the rest.

And the person, alone, or with the accident which fell out at his presence.

In the person may be marked, 1 his nature and office, *an Angell of the Lord*, 2 his manner of presence, he appeared *to him*.

3 His situation and place, *standing at the right side of the altar of incense.*

In the nature and office may be scene what he is, *an Angell*. Whence and from whom, *of the Lord*.

Angell is a greeke word, and signifieth in scriptures, first a nature or substance spirituall, created according to the image of God, being no part of another. And this is one of the most excellentest creatures that are.

Secondly, it signifieth office, or one sent, in which sense, Iohn the Baptist is called an Angell. Mala: 3, 1.

Thirdly, it signifieth both these together, as els where in scriptures,

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scriptures, so in this place. And so Angels are sayd to be ministering spirits, &c. Heb, 1, 14.

The Lord, heere, is the true Iehoua, whose, the Angels are sayd to be.

1 For that he created them, 2 They are about him in most speciall manner of seruice, 3 Doe his commandments towards all the creatures, but especially toward his Church.

Yet is it not ordinary, especially in these latter times, immediately to vse these toward men. We may learne from hence.

1 Angels are not onely motions, they are essences and beings.

2 How carefull God is for the good of his children, that rather then they should want, sendeth his owne Angels for their good.

Quest. Could not God haue acquainted Zacharias with this, some other way?

Aun. Yes: but for the excellency of the thing he vsed an Angell.

3 We must take heede how we hurt godly men, vpon whom Angels doe attend.

4 We ought to be ready to serue the necessities of the Saintes, sithens the Angels are so.

5 None should thinke basely of the Ministerie, seeing Angels some times execute the duties thereof, and that in smaller matters, then to teach saluation by Christ. So that parents should not grutch their children to the Ministry.

The manner of presence followeth, *appeared to him*. Heere is how he bewrayed himselfe, and to whom.

He bewrayed himselfe to sight, for so signified the word *appeared*; that is, was seene.

Hee appeared by having a bodily shape (most likely of a man) wherein appeared extraordinary brightnesse.

Otherwise Angels haue no bodies of their owne.

The bodies they haue, are not Phantastically, but made and dissolued by God.

Why

Why do Angels appeare like men? Some thinke, in former times to prefigure the incarnation of Christ: I iudge, that they might more familiarly be with men.

This appearing is extraordinary.

1 Doe not thinke that Angels haue bodies of their own. Theyr wings signifie theyr swiftnesse to doe the will of GOD.

2 God making and dissoluing Angels bodies, can doe any thing.

3 Neuer looke after apparition of Angels. The word & sacraments are cleere enough. Good Angels speake according to Gods word.

He appeared to Zacharias.

So godly men finde more fauours then they looke for. Some beeing hospitall, receiued Angels. Heb, 13, 2.

Let vs waite therefore in our callings in well dooing.

The last is his situation, *standing*, place, *at the right*, &c. that is, about the Altar, and at the right side.

Standing, sheweth readinesse to deliuer his message.

For the Altar, looke Exod, 30, 1, 2, 3, &c.

Right side is in comparison of man.

Hart in man is the left side, the other is right, which according to diuers positions, changeth.

The Iewes Temple had three partitions.

It looked to the West.

The Altar of incense was in the middle partition.

This of East and West is not but ceremoniall, so as the

Papists haue no reason to presse such constitutions.

The accident which fell out at the Angels presence followeth, verse, 12. *And when Zacharias saw him, he was,* &c.

Where the chiefe thing is, Zacharias beeing troubled, and feared.

This is set out by the partie, *Zacharias*, the occasion, *seeing*, &c. We will follow the words.

Zacharias is before, a godly man, walking in all the commandements, &c. So hath it beene with other godly men;

Whilke the Shepherds, Peter, Acts, 12, 11, Esay, 6, 5.

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1 The best men cary about them some reliques of sin & corruption, which may humble them.

2 No doubt Zacharias was not thus but vpon this occasion, so as wee must not iudge of our estate by present feeling and confidence.

3 It is hard to come to a thorough insight into our weaknesse, or measure of strength.

4 If godly men be sometimes thus shaken, themselves nor others, must not for that mislike them.

5 And if godly men feele these sometimes, what may the wicked looke for?

The occasion is *seeing*, that is, the Angel.

Not onely for that he was in a place, where at such times none but the Priests were to be, but also for that there appeared some glory and maiestie, more then ordinary in a man.

It is to be marked, that the Angel comming to Zacharias was seene of him. Balaam a good while could not see the Angel.

1 This must we labour after, whē God offereth meanes to see and perceiue them.

2 Till Zacharias saw, he did not feare, whereby our not fearing, or hauing hart in our selues, is for that wee see not God.

3 It is maruaille that God himselfe beeing present euery where, Zacharias could not open the eyes of his minde to perceiue him, but was more affected with bodily sight: such is all our weaknesse.

4 If Zacharias was thus affected at sight, why are we nothing at hearing Gods word, and feeling his corrections?

Quest. Did not Zacharias feare before? An. Yes. But when more occasion was offered, he feared more. So must wee.

Zacharias saw the Angell appearing in a bodily shape.

An Angell is but a creature, somewhat indeede above a man.

1 Learne a practise of humiliation, when you would escape
bale

bafe your felfe, neuer compare your felfe with your equall or inferiour, but with fuperiors, oſerwife then the moſt doe.

2 If Zacharias could not abide the preſence of the ſeruaunt, what would hee or wee doe at the preſence of the Lord?

3 And if a meſſenger of good tydings be thus terrible, what would one that ſhould denounce the euerlaſting wrath of God?

4 And ſeeing that Zacharias thus feared, it cannot be, but wicked men at Gods preſence, will call for the Mountaines to fall vpon them, &c.

There remaineth, that he *was troubled, and feare fell vpon him.*

Heere are two branches, the firſt, that *he was troubled.*

This word *troubled*, is like water ſtirred when one cannot ſee through it, & ſheweth a great perplexitie of mind, when one cannot tell what to thinke. Some ſuch thing is ſaid of Chriſt. Iohn, 11, 33. Iohn, 13, 21.

Sauē that Chriſt troubled himſelfe, God troubled Zacharias: Chriſt was like faire water in a pure glaſſe without mixture of dregs, Zacharias was not ſo.

1 Learne that Chriſtians ſhould not be Stoicks, without affections, or paſſions.

2 They ſometimes in ſomethings are ignorant.

3 For a time, ſometimes they are at theyr wits end.

4 So to be exerciſed, is not a deſperate eſtate, no more then Zacharias was.

5 Zacharias beeing in it, ranne not away, but ſtoode it out: ſo muſt we, and ſhall haue a good iſſue.

The ſecond is, *feare fell vpon*, the affection, and propertie.

Affection, *feare*, propertie, ſuddainneſſe.

Feare heere ſignifieth looking to ſuffer ſome euill. This is the worſer kinde of feare. There is another, which is of deſiring to doe no euill.

1 The former feare is not euill, ſo it be not alone.

1 Gods

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2 Gods children may sometime be shaken with feare.

The suddainnesse appeareth by the word of *fell vpon him.*

1 Crosses many times come suddainly.

2 Present grace on the suddaine, is like to be true.

3 Now as Zacharias said nothing, it should be our best course if we came where euill apparitions are, not (as many doe) to offer speech.

1 For that wee haue no calling thereto, ordinarie or extraordinary.

2 By this speech hurt came to mankind in Eue.

Consider the sonnes of Sceua, Acts, 19, 13, 14, 15, 16.

Besides, this hath made the devils testimonie of some account.

Quest. What should we doe?

Aun. Call vpon God by prayer.

Verse, 13.

Now followeth the Angels speech, from verse 13, to the end of the 22, where we may consider it, and what fell out vpon it immediatly.

It to verse 21, VVhat fell out vpon it immediatly. ver: 21, 22, 23.

And this speech it selfe, is either } First.

} Answering.

First from 13 to the latter end of 17. And heere the Evangelist sheweth, 1 That the Angell spake, 2 what he spake.

That hee spake, *but the Angell saide to him*, vvhere is

1 The party who, *the Angell.* 2 The action what, *said.*

3 The party to whom, *Zacharias.*

The Angell, far aboue man in excellencie, sent to man, thinketh no scorne to doe the message himselfe.

No more should any, how great soeuer their places be, refuse to doe their duties, euen to the meanest, and if neede be, euen by themselves.

It may be demanded, whether this saying or speaking was with some sound to the eare or sence, to the minde or both.

both.

Aun. The Angell appearing in a bodily shape, might use a bodily voice.

Sure it is Zacharias did vnderstand him.

So must Angels speake as that they may be vnderstood.

So must people heare as vnderstand.

Zacharias when the Angell spake vnto him, was greatly perplexed.

Thus God neglecteth not the troubled, but many times in their greatest neede cheereth them vp.

Now followeth what he spake, *fear not Zacharias*, and so on to the end of the 17 verse.

All which speech is partly, 1 comfort to Zacharias in his present estate. 2 words of the Angels generall charge.

Of comfort, *fear not Zacharias*. Where first it may be demanded, whether the Angell were sent of purpose to comfort Zacharias.

Aun. I thinke, no: Neuerthelesse Zacharias his feare falling out, God would haue him comforted, that the Angels message might be the better entertained. This the Angell presently knowing from God, comforteth Zacharias.

1 None of vs must without warrant from God, aduventure vpon any thing.

2 We ought like the Angels quickly to perceiue the wil & meaning of God.

3 God would haue vs so to be disposed in minde, as that his commandements might sinke the deeper into vs.

So are we disposed when cast downe by feare, we are lifted vp by faith.

This comfort, forbiddeth *to feare*, where we may marke the manner of speaking to the party, and the words of comfort.

The manner is, that the Angell calleth him by his name, Zacharias.

Thereby shewing that this apparition was not a thing at all aduventures, but for Zacharias sake, which he, likewise should marke.

H h.

God

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God would haue his people know, when he sendeth generall meanes, he doth particularly respect his.

The people of God must particularly apply these meanes to themselves.

The words of comfort, are, *fear not*, and signifie not onely that he should not feare, but should be of good courage.

It may be demanded whether all feare is heere forbidden.

Aun. No. For some feare is necessary and commendable.

Quest. What feare is forbidden? An: we must consider that feare is diuers, t Some proceedeth from vnbeleefe, some from faith : againe, some feare driueth from God, some to seeke God and his fauour.

Some feare is to suffer euill, some, to doe euill.

That feare is heere forbidden which is from vnbeleefe, which driueth from God.

That feare which is to suffer euill, is not simply forbidden, except it be alone without feare of doing euill, or be immoderat and too much.

Otherwise it hath it vse to preserve humility, the softnesse of the hart, stirring vp to prayer.

Now for that Zachary did feare too much, he is bid not to feare, that is, as he did, or so much.

Where we may see, that Gods children thinke themselves, many times in worse estate then indeed they are.

That they haue not such cause to feare, as they thinke many times they haue.

Quest. How should I know whether I ought to feare?

Aun. Search your conscience, if you find any sin vnrepented of, feare.

Zachary must not only not feare, but be of good cheere, that is, be perswaded of Gods loue toward him, and looke for a benefit.

So must euery repentant sinner doe.

Indeed will some say, if a good Angell did bid me not feare;

fear; it were somewhat.

Aun. We haue the promises of God in his word, about the Angels words.

Thus far for the comfort, now follow the words of the Angels generall charge, *for thy prayer is heard, &c.*

And these we may consider ioyned to the former, or whole in them selues.

The word ioyning them is, *for*, which sheweth that the Angell presently maketh profitable vse of his message, as euery Angel in office ought to doe. Ministers are Surgeons, and Physitians, to apply plaisters to vlcers, and medicines to diseases, & therefore doth God giue them the tongue of *Esay, 50, 4.* the learned to minister a word in season, instruction to ignorant, comfort to the heavy soule, reproofe to the sinner: so as people should pray that their Ministers thus should doe, and themselues should desire thus (if they will be healed) to be delt with.

In this manner the Angell applieth: he whose prayer is heard, and who shall haue a most excellent sonne, must not feare.

But thy prayer is heard, and thou shalt haue a sonne. Therefore.

Now that one whose prayers are heard, neede not feare, it is cleere, for God who heareth, doth promise to heare in loue; and the things prayed for, and granted, are such as shew we are in most high fauour with God, as forgiveness of sin, iustification, adoption, &c.

The like might be said of such a child as Iohn was.

The words of the message or charge whole in themselues followe, an haue two branches: 1 *thy prayer is heard*: 2 *thy wife Elizabeth shall beare thee a child.*

In the former we may consider, 1 Zacharies practise of prayer, 2 The successe: *is heard.*

The word heere translated *prayer*, is in Greeke as much as deprecatio, that is, prayer for remouing, or keeping away euils, but by a speech, putting part for the whole, is well translated, *prayer.*

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Prayer is a craning for of things from God, according to his will.

Gods will requireth that our prayers should haue warrant.

- 1 Of commandement to pray and promise to be heard.
- 2 That we should desire to be heard for Christ.
- 3 That we should haue a feeling of the things we pray for.
- 4 That we should aske in speciall faith, with perswasion that we shalbe heard.
- 5 That we must pray in repentance, and charity.
- 6 That we refer the performance of our prayers to the glory of God.

Quest. What did Zachary pray for?

Aun. All things necessary for his owne saluation, the discharge of his place at home and abroad in his priests office, and for outward comforts, as a child: so far as God should see good.

And this prayer of his, was not once, but iterated and often.

- 1 Learne that it is one dutie of Gods children, to pray.
- 2 And that according to the former rules.
- 3 And for things which they ought to wish for.
- 4 And that with frequentation, and continuance.

Now followeth the successe, *is heard.*

Quest. Of whom? Aun. Of him to whom it was made namely of God.

Hearing is properly in a body which hath eares, and is ascribed to God according to the worke of hearing, which is to conuey knowledge, so as *that, is heard*: is as much as if he should say, is taken knowledge of.

Gods taking knowledge is of all things and persons in generall; and of his Church and children in speciall.

This second kind is heere meant.

It hath 2 degrees 1: approbation, the second performance of the prayer.

Approbation is whereby God liketh the petition.

Performance

Performance is, when God doth the thing desired.

God alwaies liketh the prayers, sometimes hee doth not performe them, and that for those endes.

1 That hee might exercise theyr faith and hope with other graces, which would not be so much, if we had feeling and enioying.

2 To make vs thinke better of the things the longer deferred.

3 That God might shew his seruants to pray as well for conscience, as reward, not all for what will ye giue me.

4 To inure his children more to humiliation, and to beare crossings of men, when God himselfe thus dealeth with his children.

5 To make vs more thankfull for good things when we haue them.

1 Know that God alloweth not euery bodies prayer,

2 God alwaies alloweth his childrens prayers.

3 When God performeth not the prayers of his chyldren, the former ends must be wrought in them.

4 When God doth good, he performeth the desires of his children.

Que. Why doth the Angell tell Zachary that his prayer was heard?

Aun. Because not onely he, but the best of Gods chyldren sometimes doubt hereof at some instant, so as that if we be assailed with such feare, it was Zacharias his case.

Quest. How might I know that my prayer is heard, no Angell telling me so?

Aun. Gods word telleth vs, that if we aske things thereafter, God heareth vs, and this is as good as if all the Angels in heauen should tell vs.

Hetherto the first branch of the message: the latter followeth.

Thy wife Elizabeth, &c.

This telleth him that hee shortly.

shall haue a sonne, and that more largely.

Shortly: thy wife Elizabeth shall beare thee a sonne, promit

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ling a gift.

V Wherein wee may consider: 1 the kinde of the gift, a sonne: 2 the party by whom, *thy wife Elisabeth*: 3 the manner how, *shall beare*: 4 the party to whom, *this olde Zacharias*.

V Vee will follow the words in the text. The first is the partie by whom, set out by relation and name.

By relation: *thy wife*: where marke who she is, and how he calleth her.

1 Shee is his lawfull wife, no concubine, or strumpet.

Honest men alwaies keepe them to their wiues, cracke not theyr maide-seruants, and then conuey them away, &c helpe them to a sory marriage.

2 She was barren, and by yeeres past child-bearing.

1 Learne that nothing is impossible to God, especiallie his promises.

2 And they who are child-bearing, let them seeke to God, he can fend if they want children.

3 Though wises be old, GOD can affoord sufficient comfort by them, though not children, others as good as that, yea many times more sounder then younger.

Wiues who are not wayed, know not theyr duties, theyr husbands dispositions, are not euery way fitted equally to draw.

So as that men should not dislike the wife of their youth in her age.

He calleth her by the name of his wife, as he would haue done toward any other man, not a Priest, he speaketh not disdainfully, or scornfully.

So should we learne to speake of Bishops, wiues, who may as well marry as any, and that by the learning of Papists, not vowing.

Her name is *Elisabet*, that signifieth the oath of the mightie God.

I know not how true that obseruation of some Iewes is, that good people are set downe by name in scriptures: not so wicked.

I take it she is named as to shew, that even by that his only and old wife, should haue a sonne.

He had but this one wife, so is the miracle manifest.

The manner standeth next, *shall beare*, where is the speciall manner, and the time indefinit.

Beare, the word vsed, signifieth as wel to beget as beare, the meaning is, shall conceiue, goe with child, and in time be safe deliuered.

It had beene some comfort, that she might haue helped to bring it vp as a dry Nurse, but to beare it in her body was very much: not only in respect of the great paines of child-bearing in any, but especially of the first childe, when the Mother is very old, or very young, there is great danger, & yet the spirit of God speaketh nothing hereof, though it implyeth them.

1 Mark that these outward burdens of bearing & bringing vp children, are common to the godly and wicked, so as that the most godly shall not be freed from them.

2 Women thinking of paines of child-bearing, should renew repentance for the first fall, remembring the curse euer since.

3 Though Gods benefits be sometimes mingled vvith crosses and hardnesse, wee must not be discouraged, looke not at the hardnesse, looke vpon the fauour.

The time is indefinitely set, 1 to exercise his faith.

And yet God performed it as soone as might be, so diuers times God dealeth with his.

The party to whom this gift is, *to thee*: Old, and not very rich Zacharias.

Que. To me might Zacharias say, and not to herselfe?

Aun. Yes to her to, but to thee as of thy body lawfullie begotten, which thou in most speciall sort must thinke of for thy selfe, because:

1 How soeuer children are to the Mother, they keepe, and propagate the Fathers name to posteritie, and stand in his stead.

2 In old age begotten, they are wont to be loued most,
as

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as Gene, 24, 36, and Gene, 37, 3.

For that the Father seeing them, thinketh him selfe not altogether spent, is delighted to refresh himselfe vvith such young things, but especially, if he haue but one, and that prooue toward, and likely to doe well, so is it heere.

And it is to be marked, that the Angell saith, *thou shalt* beare to thee, and neuer forbeareth to tell him this, in respect of his age, or want of wealth.

1 Think that if wee haue such ioy to haue a childe in our old age, what pleasure doth GOD take in our being borne anew to him, after long time.

2 Euen Fathers ought to loue their children, and the more, because they haue had the lesse paines with them.

3 We must not be discouraged if God send vs children, when we are not likely to liue to see their bringing vp, or if we haue not great wealth in that kind, let vs doe our vttmost for the present, and leaue the rest to God. Salomon and Ioseph did not fare worst.

4 Children are bound to increase mutuall loue between parents.

5 Husbands should more loue theyr wiues, for more children brought forth. Looke Gene 29, 34, 1, Sam, 1.

The kind of benefit is a *sonne*.

A child is a benefit.

Especially to a Iew.

Promised children, in scriptures, were excellent, as Isaac, Iosiah, Christ, Sampson, the Shunammite child, whom some thinke to haue bene Ionas the prophet.

Let vs thanke God for children, and indeauour they may be good, by praying for them, giving them to God, vying all meanes for their good.

Now followeth the further, or more largely, setting downe of the latter clause of his message, and that 1 by the name, 2 by the effects of this child.

For the name, it is said, *thou shalt call his name Iohn*.

Wherein we may consider the name, the party who giveth order for it, the meanes by whom it is.

The

The name is *Iohn*. Iohn may some body say : did the Angell speake English?

No, but he signified such a name as our Iohn expresseth.

The name Iohn, in the Hebrew or Siriack is of the name: God, *Iah*: and a word which signifieth fauour, fauoured of God.

Neither is this name thus, but all for the most of scripture names are significatiue, implying some good thing.

So should our names which we giue be.

Some offend in excessse, as those who take names of God; as Iesuits, *Emmanuel*.

Of Angels, as Gabriel, Michael, &c.

Of vertues, as patience, grace, &c.

In defect, as giuing names of flowers or stones, or Heathen names to Christians.

Quest. Is it not lawfull to giue any of these latter names noted.

Ans. I thinke it not so conuenient, for that there be other very good, and we ought to vse what meanes of good we can, &c.

The party who giueth this name is implied, to be he who sent the Angell, what is God, so hath he giuen names to other choise persons in scriptures.

To teach vs to marke such notable personages, whom God hath so called, we shall find many worthy things in them.

As also that we should marke euen names, and the least things in scripture, much more the greatest.

Now it is to be marked that it is said, thou shalt call, that is, thou oughtest to call when I so appoint, that though it be but a small matter, thou doe not violate this charge.

Nothing is little which God commandeth.

One cannot be to precise in keeping the least of Gods appointments.

The meanes by whom this name is giuen, *shew*: that is, his father.

So doe we see elswhere in scriptures, so did Adam giue names

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names to the creatures, so did Iacob change *Be-nonia* to *Beniamin*.

And whereas mothers doe it, it should be by the liking of fathers.

Wherefore Parents should not wholly put over this duty of name giuing to children, to the witnesses.

And if the father should giue the name, it is most meete he should be present at the giuing of it, for that in his right, the child is interested in the couenant.

Now followe the effectes of this child, and those, 1 by themselves, 2 in their causes.

Verse, 14. By themselves *verse. 14*: which according to the diuersity of the parties are diuers.

One party is the father, the other many,

The father was old, and as it might seeme, comfortlesse in this age, yet God respecteth him, as no doubt he doth others in the like case.

Ob. It may be demanded; whether the mother should not haue comfort.

Sol. Yes: but that is implied in the fathers ioy.

The things which are said to befall the father, are ioy and gladnesse, both which arise from conceit of some present or hoped good.

They differ not much, saue that ioy may be said to be more inward, gladnesse more outward: ioy the lesse, gladnesse the more.

These and such like aff. vnregenerate
fections are diuersly in the regenerate.

In the regenerate, they are, 1 in this which please God, 2 stirred by the spirit of sanctification, 3 kept in good measure. It is otherwise in vnregenerate.

These were to be in Zachary in the best kind.

It is not said whence these should come, certaine it is from GOD. Godly men are not Stoicks. All reioycing is not lawfull. The ioy we haue, God giueth. God giueth for comfort.

God promising outward things, we are to looke for
them

them by faith and the more he giueth vs, the more must we be cheerefull in his seruice.

The effects in respect of other (who are many) followe. Where besides the parties, we may consider the kind of thing, and the occasion. We will begin backward. The occasion is *this*: that is, *John Baptists birth*.

His birth, to speake properly, is his comming into the world, but this is not meant alone, but especially his life, office, and discharge thereof in loue, whereof they are said to reioyce at his birth; so Iob misliking his life, curseth his birth, conception, &c, 3 Iob. 3, thus in detestation of Naball and Ahab is said, that *there shall not be left a dog, &c.*

So, blessed is the belly that beare thee.

Now thus affections thus noted of the people, should teach vs offices, and that,

1 The nature of true loue stretcheth to all things, belonging to the thing beloued.

2 That men must be iudged of by their duties, and execution thereof.

3 Men must loue ministeries, like Iohns conuincing of sinne.

4 Yet so, as that they must loue Christ whereto they must be lead.

5 And seeing that Iohn was as well for the whole Church as private persons, we all should reioyce at occasions of Church good.

The affection noted in the parties is, *that they shall reioyce.*

Reioycing (I take it) is nothing but to bewray conceiued ioy.

This was, as especially by the former occasion, so not without sympathy to Zacharias and Elisabets ioy.

The reioycing is alwaies with some feeling. And as a man would thinke, but a small matter where no dooing is mentioned: yet it is implied that they witnessed their ioy.

1 The greater Gods benefits are, the greater feeling of them should we haue.

2 If we can doe nothing els, it is acceptable to God, when

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we doe but reioyce at good things.

3 We must not be wanting when occasion serueth to witnesse our ioy.

4 If we should ioy, when good things are enioyed, we should looke for them when we want them.

The parties are *many*, many may be vsed strictly of any number about two.

Heere it signifieth diuerse besides the parenty.

Now surely these times were very corrupt, wherein one would thinke there had not beene one good, so it is,

1 God alwayes hath his number in the worst times.

2 We must not dispise the beginnings of grace, they will grow.

3 Marke the power of godlinesse, it hath the same worke, in many, and all in whom it is.

Hetherto the effects, } towards the effects.

now followe the causes } in them selues.

Towards the effects, and so they are brought into proue, and confirme them as for that Iohn should be such a one, the parents and others should haue cause, and ought to reioyce.

So as who doe not, are iustly to be blamed.

The causes in themselues are reckoned vp in 4 branches.

Versē, 15. The first, *be*, that is, Iohn, *shalbe great in the sight of the Lord.*

Where we may see what is said of him: *he shalbe great.*

And in what sense, *in the sight of the Lord.*

Great. Iohn is so as that none greater then he among womens children.

And this great, is of great account and worth, the same in meaining with good.

Great was Iohn, as appointed to doe great things, to prepare ment to Christ, indued with great graces of knowledge, zeale, courage, &c. effecting great things, so as that many submitted themselues to his ministry. Luke, 3.

Now Iohn is not said simply to be great, as in the eyes of the world, for he was very contemptible, but in the sight of the Lord.

The

The Lord heere signifieth the true God.

Sight is a borrowed speech, taken from such creatures as haue eyes, whereby the vse of eyes, and that which followeth thereon is implied: and therefore when this speech is vsed towards creatures in generall, or wicked, it implieth Gods knowledge; as Emrod was a mighty hunter before the Lord, that is, openly, and knowen of God. But when it is vsed toward godly persons, then it signifieth to approue as heere, and before of Zachary and Elisabet it was said, they were *iust before God*, that is, God approuing their iustice.

Know then that Gods children are great some way.

Though indeede, not alwaies to the world ward,

So as that wee ought not to iudge of ones greatnesse by his outward appearance to the world.

That who so would be great, must be in the sight of God by Christ, and the gifts of his Spirit.

If godly men be great with G O D, they ought so to be with vs.

And in no case must we wrong them, least wee prouoke God against vs.

The second branch is, *and shall neither drinke wine, nor strong drinke.*

These words declare that he should be a Nazarite, whereof looke Numb, 6, 3, so was Sampson, saue that the Nazarites, Numb, 6, 2, vowed themselves, Sampson and John were appointed by God.

One part of the Nazarites datie was; *neither to drinke wine, nor strong drinke.*

Wine is the blood, or iuyce of grapes.

Strong drinke, in the originall *Shekar*, any made drinke, which immoderately vsed, will procure drunkennes, as the Jewes had iuyce of Dates. In Wales is Metheglin, in Ireland Husqueba, in England Sider, Beere, Ale.

Now this, and such like was forbidden them.

Quest. Why were these forbidden?

Ann. Not for any vnholinesse in them, or that men by forbearing of them onely were more holy, but to teach moderation.

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moderation by some in all things, and to shew that a means to helpe heceto, is to forbear lawfull things.

It may seeme strange, that Iohn should forbear Wine, and Christ drinke it.

Whereby wee may learne, not to iudge of mens holines onely by their outward strictnesse, els might wee preferre Iohn before Christ.

Obiect. It may be objected, that Christ was a Nazarite, Math. 2, 23, and therefore should not drinke Wine.

Solu. It was not meant that he should be such a professed Nazarite, as the Law nameth, but he should be such a most holy person, as the Nazarite prefigured. So Christ is a Lambe, who was prefigured by Lambes.

If Iohn would forbear Wine, wee ought to forbear sinne.

And if hee quite forbore strong drinke, wee must take heede of drunkennesse.

The third branch is, *that hee shall be filled with the holy Ghost, even from his Mothers wombe.*

Wherein is a speciall gift to be bestowed vpon him declared. This gift is the holy Ghost, which is further made knowne by the measure of it, in that it is said, *he shall be full*, and the time, in as much as it shall be *frō his mothers wombe*.

The gift is most excellent, so as GOD when hee would finde out the choicest, could not bestow a better on Iohn, no not on his owne sonne.

Whereby we may learne wherof to make most account.

Holy Ghost, is the third person in Trinitie, and is sometimes put for the person it selfe, sometimes for his workes, as heere it is.

Among the many workes, *Sanctification* of the holy Ghost, is furnishing to particular calling.

Sanctification is wherby a partie is made holy in the presence of God, Christ his holinesse imputed, and new in the partie ingenerated.

This in parties of yeeres, is neuer without faith.

Quest. Is it heere meant, that Iohn from his Mothers wombe

wombe should haue faith :

Aun. We may speake of faith in the seede, and as it may proue afterward; or as it is present : if in the seede (as the full eare may be said to be in the graine) it may be allowed, otherwise it is not actuall, for children haue no knowledge.

Ob. It is said without faith we cannot please God : therefore.

Aun. That is meant in parties of discretion and vnderstanding. Many such speeches haue their limitation. The partie that was not circumcised was threatned to be cut of from out of Gods people : and yet many died before time of circumcision : therefore it is meant of contemning. So whosoever eateth not Christs flesh, &c.

Furnishing to particular calling is, whereby one is endued with abilitie, to doe the worke of his warrantable calling.

Now this gift is promised, not only as excellent, but as necessary.

And though Iohn Baptist were an extraordinarie man, yet somewhat in this is for our instruction.

1 It is necessary for euery one in his place to haue the Holy Ghost.

2 The Holy Ghost must shew himselfe in euery of vs, by sanctification and abilities for our calling.

3 If gifts for particular calling are of the holy Ghost, particular callings in their kind are holy.

4 That which was giuen to Iohn extraordinarily, is bestowed vpon vs by meanes of the word, prayer, endeauour.

5 Gifts of the Spirit must be vsed to the honour of the giuer.

The measure followeth, *filled*. This may some say, be longeth to Christ who hath fulnesse.

Aun. Christ hath fulnesse of himselfe, Iohn from Christ. Christ hath perfect fulnesse, Iohn but in comparison of others, so as this *filled*, is to haue a great measure aboue other men. The same is contrary, Act, 5, 3.

1 See, that God giueth not all alike to all. So as none must repine at others, or be grieved for themselves.

2 In

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2 In the greater places men are; the more fulnesse needs they of the Holy Ghost.

Great places are to be iudged by the great good they procure, and the great numbers they haue to doe with.

Therefore Princes, Magistrates, Ministers, maisters of families, must labour for more then others.

The time is, *from his mothers wombe*, the Syrian hath it, *in his mothers wombe*: the meaning is, as soone as possibly may be. So was it with Ieremie, Timothie, &c.

1 So God furnisheth before he vse men. Men therefore must looke to their giftes, before they venture on places.

2 He furnisheth as soone as may be, to teach vs that we ought so to doe in our children, or with any we haue to deale with.

Verse. 16. The fourth and last branch remaineth, *verse, 16, 17*, Which sheweth a great worke that Iohn shall doe. Which for that it seemeth improbable, is not onely named, but further cleared, it is named *verse, 16*, cleared, *17*.

It is named in that it is said, *and many of the children of Israel shall be turne to their Lord God*.

Marke what is a cheefest worke, that God setteth his about.

It may be maruelled this to turne men being a worke of God, how it can be said of Iohn.

Not indeede for that Iohn did it by his owne power or godlinesse, but for that he was the meanes which God blessed. The like is elsewhere.

1 This should teach vs to vse all meanes with reuerence.

2 In the due vse of meanes, to waite for blessing.

3 That we neede not seeke outward and worldly helpes, since Iohn so silly a man for the world, wrought this.

The worke we may consider in it selfe, and toward the persons whom it is said to concerne.

In it selfe, it is *conuerting to their Lord God*.

Conuerting, is the same that is to cause to repent: yet by it is implied a turning a side, so indeede haue we all done.

And

And in this worke, we may marke the nature of it, and that wherefo it must be. The nature is, *converting*.

Converting is changing. For better vnderstanding whereof, we may consider the thing to be conuerted, the properties of conuersion, and the parts.

The thing is the whole man.

The properties are : that, 1 it must be true : 2 present : 3 manifest : 4 continually : 5 daily mending.

The parts are, 1 dying to sin, in the practise, and in the power, 2 liuing to godlinesse.

That whereunto this turning is, is *their Lord God*, that is, *the Lord their God*, so that it is the *Lord*, who is further made knownen by this addition, *their God*.

In speaking heereof consider the meaning, and of whom it is meant.

Lord, doth signifie the true God as before, and that most properly in his essence : but not so heere, for Gods essence is euery where, and none can trune from it. But heere it is put for Gods fauour, and will : so Zephan, 2, 3.

So that heere *to the Lord*, is to his will or liking. His will is our sanctification, 1 Thess: 4, 3.

And indeed the Angell meaneth to the liking or liknesse of God and his image. The beginning whereof is in faith, and perfection in wisdom and righteousness.

So as that whosoever will truly turne, 1 Must beleue in Christ.

2 Must be holy, 3 Must be righteous.

The addition whereby *the Lord* is made knownen, is *their God*, which are the words of the covenant. The foundation whereof is God, the parties conuenanting, are God and the people.

God bringeth all good things with him.

He in conuenanting offereth all good things. The people conuenanting promise to doe as a people should.

Marks, 1 That though God offer a people neuer so many fauours, yet there may be want of turning actually to God.

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2 That people professing themselves of God, may come short in doing duties.

But of whom may this be meant? It is true of the whole Trinity: neuertheless heere it seemeth to be spoken of Christ. For it is to be taken of him, before whose face Iohn went; as Luc: 1, 17.

Now sure it is, Iohn was Christs fore-runner, and indeed Iohn did point to the Lambe of God. Iohn 1, 29.

So as this place.

1 Proueth that Christ is the true Lord God, as likewise Thomas calleth him. Ioh, 20, 28.

2 That if we turne to God, it must be to Christ, and by Christ.

3 That to the Iewes was Christ offered.

The persons on whom this worke is, are *many of the children of Israel*, that is, Israelites; the children of Achaians for the Achaians, sonne of man. Sonnes are posteritie.

Israel, before Iacob.

Marke that backsliding children may come of good parents.

So as parents must not cease to bring vp their children in the feare of God: and if things fall out otherwise in their children then they desire, to comfort themselves in their duties doone.

That though men haue meanes, as these Israelites, yet they may be turned from God.

Such as are Israelites, when meanes serue, turne to God.

Many, not all. For all are not turned. Many turne at one mans preaching, and that but a while, why doe we reuolt, and not be confirmed, and grow, at so many and so long time preaching?

Now followeth the clearing heereof, verse, 17. vvhreeof
verse, 17. we may speake generally, and specially.

Generally, obseruing 1 That as the Angel would haue Zacharie perswaded of this which was deliuered, so is it our dutie to be thoroughly perswaded of the truth of that which God bewrayeth vnto vs.

2 God

2 God caring so long before for his Church (it was a-
boue 400. yeeres) he doth care for it in present.

3 We may aunswer the Papists, who aske vs where our
Church was before Luther, the like might be saide of the
Church before Iohn Baptist.

4 This prophecie so long before vttered, & in time per-
formed, may teach vs that so shall other the word of God.

In speciall, this verse is to apply the prophecie in Mala-
chie 4, to Iohn the Baptist.

V Which is done, by comparing the persons, the gifts,
the workes.

The gifts, that hee should goe before him in the Spirit, and
power of Elias.

Where is the gift, with some making knowne of the per-
son.

The person is said to goe before him.

This may serue to make knowne all seruitors, of what
sort soeuer generally, but more specially Iohn the Baptist.

All, that they must remember, they are before God, and
so had neede to deale from the hart, which if they do God
seeing, they may haue comfort whatsoeuer others thinke.

Specially Iohn, where we may consider, what hee is said
to doe, and in respect of whom.

Hee is saide to goe before, that is, liue some-while before
him, in the publique office of the ministerie. For indeede
so he did 6 months.

This was but as a seruaunt, to make way, for the maister
following to the embacing of himselfe.

1 Marke that precedence in time, is no note of true ad-
uancement.

2 Though it be to our owne disgrace, in comparison of
others, we must doe our duties.

In respect of whom, this is Christ. One would haue
thought that Christ should haue gone before Iohn, to pro-
cure credit to Iohn, not to sende Iohn the weaker before
him: but God in all his appointments must be obied.

The gift is the Spirit, and power, which differ I take it, as

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generall, and speciall, or cause and effect: spirit is generall, power speciall.

Spirit, doth signifie the gifts of the Spirit, whereby Iohn did his dutie.

Iohns dutie was to preach repentance, and minister the sacrament of Baptisme.

The gifts necessary heerunto, were 1 knowlege, 2 veneration: 3 zeale, which hath a great loue of God, and the people, which made him neglect no opportunities: 4 seuerer and strict life.

Power, might signifie the efficacie which appeared in Iohns preaching, but that followeth afterward.

I take it therefore for a gift, whereby hee could hold out in this his course against the scoffes of the Iewes, and frownings of all Herods courtiers.

These things in Iohn were personall, and for that tyme, yet is there neede of the like gifts for like persons in like times.

Consider whether our times may not in some sort be like those.

The liknesse of persons, followeth in the person of Elias, though there be no note of liknesse set out; so Esa: 1, 10. Hof: 3, 5.

It is not meant that Elias should personally reuiue, or that by *Metempsychosis*, his soule was in Iohn, as Pythagoras and some Iewes thought it might.

But it is called the spirit of Elias, for being like him, as Numb: 11, 25, not that Moses lost any of the spirit, but for that they had the like. So the spirit of Elias is said to rest vpon Elizeus, that is, gifts like vnto them. Otherwise accidents goe not from subject to subject.

Fittly may Elias and Iohn be likened together in person, in respect of the corrupt times wherein they lived.

Having not many associates in the true worship of God.

Elias having to doe with Ahab and Isebell, Iohn with Herod and Herodias.

They

They were both of great zeale, of austere life.

The Iewes were deceiued, looking for personall Elias, so are the Papists, in the end of the world.

Hetherto the liknesse in gifts, the last is in worke, to *turne the harts, &c.*

Where are three speeches, two of or from Malachie, the third of the Angell.

The first, *that he may turne; or, to turne the harts, &c.*

Where is the thing he shall doe, and the parties in whom he shall doe it. The thing is, *he shall turne harts.*

Turne; is as before, shall cause to repent.

Harts, noteth the originall of true turning, namely, the hart.

Hart metonymically is the soule, and so synecdochically the whole man.

So as vnlesse turning be from the hart, and the hart bring the whole man, there is no sound repentance.

The parties are *the fathers toward the children.*

Fathers and children all vnderstand not alike. Some by Fathers meane the Iewes present, Scribes and Pharisees, elder in yeeres, and aboue in place, by children, Iohn, & the Apostles, to whom Iohn by his preaching should draw them to ioyne in faith and loue.

Others by Fathers vnderstand the Patriarches, Abraham, Isaac, Iacob, &c, by children the present Iewes, as Iohn 8, 39, Math. 3, 9.

Ob. Why, but then it were fitter to be said, the harts of the children to the Fathers! (for the Fathers now cannot change their minde) rather then of the Fathers to the children.

Aun. You shall read the like phrases elswhere in Scripture.

Besides, by a certaine metaphor, liking or misliking is ascribed to them in heauen. Though Abraham know vs not, that is, hath no cause to like vs.

So Luke the 15, the Angels are said to reioyce: so hell, Mat. 14, 2.

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The latter is most probable. Now these are put for that part of the triumphant Church, whereto here Iohn below should gather his hearers, in vnitie of the Spirit, and faith, and obedience.

For the Church is Christes body, gathered together in one, whiereof that part in heauen is one, this in the earth the other.

Learne 1 what we should looke to haue wrought in vs, namely, to be gathered to the Church, and in what order, namely, first to God, then to the Church.

2 That hee that is not turned to God, is not of the Catholique Church to his owne comfort.

3 So must men be gathered to God, as at one in themselves for faith and loue, els is there no true turning.

4 That heere beeing turned to God while wee are below, we are sure to haue a part among the Fathers above.

The second seeth is, *to the disobedient, to the wisdom of the iust men*, that is, he shall turne the hart of the disobedient, &c. This speech is brought out as if it were in Malachie, but is not.

Where we may see that there was an other Greeke translation of the Bible vsed, then the supposed of the 72.

It sufficeth vs that the holy Ghost vsesh heere this clause.

Heere are only the parties mentioned, *disobedient*, which are turned *to the wisdom of the iust men*.

Disobedient heere, are the children before.

The word for the which *disobedient* is for in the Originall, may signifie either such as will not be perswaded to be lieue, or rebellious.

*The Syri-
ac.*

Both doth imply some stubbernesse, and therefore one translation hath it, *stubborn*.

This is against meanes continued: so doth Steuen charge the Iewes, Act. 7, 51. *Ob. saith God himselfe: shall hee troue with the people before the flood; Gen. 6, 11.*

Marke then how far a people may slide from God, euen to be stubborne against him.

If we take it for such as will not be perswaded: I thinke
of

of:

1: Gods care towards vile sinners, in tendering meanes.

2: And that grace cometh not alwayes with meanes.

3: If for rebellious; first know what rebellion is. It is (I take it) to maintaine force against ones Soueraigne.

This is metaphorically put for settled disobedience against God.

Secondly, how greivous a sinne rebellion is, lookes 1. Sam: 15, 2, 3, that is, wondrously displeasing vnto God.

Thirdly, how far one predestinate may run in sinne, as to sinne very greivously, like Mahabes, Paule; &c.

Fourthly, that to greivous sinners repentant, God is good.

Fifthly, that these noted of rebellion, made a goodly shew for outward things in service of God: so may others.

These *disobedient* are noted to be turned, to the *wisdomes of the iust men*.

Iust men, are as before, the Fathers. Who are called *iust*, for that Christs iustice is counted to them, and Gods Spirit worketh iustice in them, howfoener they haue many infirmitie befide.

So must we be, with this must we comfort our selues.

All read not this alike. The Greeke will beare as well by the *wisdomes*, as to the *wisdomes*.

Wisdomes, heere is that, which is properly called prudence. This properly is a gift of God, whereby a man can well order all his actions.

There is an other name which is *Sapia*, & is wisdomes: which is a right and sound information of the mind in all profitable truths.

This wisdomes heere meant, signifieth metonymically, the wise course or life led: Where markes that,

1: The godly are truly wise, and their directions right informations to wisdomes, other wise then the world thinketh. Memorandum, when they doe according to the Word.

2: They must walke wisely, lest they shame their profession.

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on.

If we read it *by the wisdom*, then is it apposed to foreible means. For indeed true religion is never wrought in one, by compulsion. It is the gentle perswasion of the Spirit that winneth men.

So as vlesse we bend our harts to attend and marke, we shall hardly be wone.

If we read it *in the wisdom*, we must know that wicked men must be turned to godly, not godly to wicked.

The third, and last speech followeth and is of the Angels owne adding from God, to *prepare*, &c.

This in effect is the same with the former. Where is declared, what Iohn shall doe, and vpon whom. *He shall make ready for the Lord a people prepared.*

The Lord, as it signifieth the true Iehouah, so also Christ; as verse: 17.

To make ready, is as the thing is: heere it signifieth to make ready to receiue Christ.

Quest. Did not those who repented at Iohns preaching, and were baptised, receiue Christ?

Aun. Yes: but not so cleerly, and so fully, as by Christ, and afterward.

Know that,

- 1 All our preaching is to bring to Christ.
- 2 It is a good degree of profiting, to be fitter for Christ.
- 3 We must, alwayes be more and more fit to receiue Christ.

A people, is many, as before. People, is mult^{ty} vñall terme, to set out the Iewes by.

Prepared, is (as I take it) appointed. For to say, to make ready anything prepared, repeateth the same.

I iudge therefore, that the Angell intemeth, appointed from all eternitie, &c predestinated heereunto, So as whole- euer is called and turned, is predestinated: neither are any conuerted who are not predestinated, and those who are predestinate, must be prepared to conuersion or turning.

Thus far the Angels first speech, his second and last speech

speech followeth, from the 18 verse to the end of the 20. And it is an answer of a demand, which Zachary made, verse, 18.

First therefore we must consider the demand, which is the occasion: secondly, the answer, 19 and 20 verse.

The demand is, *then Zacharias said to the Angell, &c.* Where is declared that he said, and what it was.

That he said, *then Zacharias said to the Angell.*

And heere are to be considered, 1 the time, 2 persons, 3 thing.

The time *then*, in Greeke, *and*: it commeth to the same. The meaning is, that when the Angell had done speaking, not before, Zacharias spoke. To teach vs,

1 That we must attend to all Gods word, and not leaue to heare.

2 It is a point of good manners, not to interrupt one in his speech.

The person speaking is *Zacharias*, a iust man, and yet heere offending. So as iust men haue their weaknesses.

Wherefore, 1 Godly men had needs be carefull ouer themselves.

2 And wicked men haue no iust cause, to insult vpon the godly for their slips.

3 And againe, godly men must not thinke their owne estate desperate if they slip.

The person to whom the speech is, is the *Angell*.

Of this Angell before. It is not said that Zacharias knew it was an Angell, these are the Euangelists words. Neither was it much materiall he should haue knowen it. He ought to haue beleued his message. It seemeth he knew not thoroughly, that he was an Angell, because the Angell telleth him, verse, 19, that he so was.

Only the meaning heere is, that Zachary spake, to him, who appeared and spake to him.

If Zacharias did not know it was an Angel, marke that we had need looke to our speeches. We speake & so doe many times, before greater personages, then we thinke for, looke

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1, Cor, 11, 10. for the Angels.

If he knew it was an Angel, and did not forbear, see the corruption of our hart, which cannot be kept in by the presence of Angels.

The thing is, that he said.

His speaking need not to be spoken of.

Onely marke in both, that euen Zachary could not rest and settle himselfe vpon the plaine, and bare word of God.

So hard a thing is it, for euery of vs to doe the like, wee must all be questioning and moouing more speech. It was not so with Eli, Ezechias.

That which he said, was, *Whereby shall I know this? For I am, &c.*

It is of doubting, wherein hee demaundeth a signe, and sheweth that he hath reason so to doe.

He demaundeth a signe, in saying, *whereby*, that is, by what signe, *shall I know this?* He sheweth his reason in the other words following.

Now to demaunde a signe, may not seeme to be simply vnlawfull, for Gedion did it twice. Iudg. 6, 37, 39, So did Abraham, Gene, 15, 8.

And Moses couertly, Exod, 4, 1, and Ezechias, Esay, 38, 22.

And yet crauing this signe, he is not onely rebuked, but corrected for it.

For better clearing whereof, know that a signe in Scriptures is desired two waies.

Either for to $\left\{ \begin{array}{l} \text{beget} \\ \text{increase} \end{array} \right\}$ fayth.

To beget fayth, the Iewes desire a signe, and are rebuked, because they did not, nor would not beliene without.

To increase fayth, did Abraham and Gedion desire a signe. For it is witnessed of Abraham that hee did beliene. Gene, 15, 6.

Zachary did desire a signe in the former sort, and is iustly punished therefore.

It

It is worth the marking, that Maries speech dooth not much differ from this. Looke Luke 1, 34, & yet her mind was farre differing from Zacharias.

1 Marke that likenesse of speech, doth not alwaies argue likenesse of disposition.

2 We hardly belieue Gods bare word.

3 It is a sinne not to belieue the word without a signe. Therefore Papists wrong themselves, when they require miracles for our doctrine.

He sheweth he hath some shew of reason to demaunda signe, for *I am an old man, &c.* And heere it is well, that Zachary remembreth his condition, as wee all should, old or young, that we are mortall.

But euill it is that Zachary abuseth the course of nature, to impeach and weaken the power of God: as wee many times doe.

Thus farre the demaunde or occasion: now followeth the matter of the answer. verse 19, 20. All which is to shew Zacharias, that he had no cause to doubt, & that he should haue a signe.

Verse, 19.

But first marke, the Angell doth not shake of Zacharie, and giue ouer further conference vpon his vnbeliefe, but yet vouchsafed to continue speech. So good is God to sinfull man, so kind should wee be in our charge, when there is no sinning wilfully, to follow and conuince all wee can.

Now the Angell sheweth, that Zacharie hath no cause to suspect him of falshood, from his nature, office, & calling.

Nature, for that hee is an Angell, as appeareth by his name, office, and calling in the rest.

No good Angell will, or indeede can lye, I am such an one: therefore.

That hee is such an one, appeareth by his name, *I am*, that is, I am called *Gabriell*.

Marke first, if Angels words be true, much more Gods.

The Angell telleth his name, to shew that these are a part of those matters, that were before expounded by this

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Angel, to Daniell in his propheticke, and so to get the more credit.

V Where one would maruaile, that a man seene in the Scriptures (as it is like Zacharias was) could be ignorant of this : but such are we most of vs.

Quest. Haue Angels names? Looke Tremellius notes on the Syriac Paraphrase in this place, and on Iunius vpon Tob, 12, 15. Aun. I thinke they haue not, for indeed it is not needfull, God and themselves, knowing them, and distinguishing them well enough.

And though GOD be said to call the starres by their names, the meaning is, that God knoweth them euery one, and hath them at his commandement. So as when Angels are named, it is but for our capacitie.

The office is, that he is *standing in the presence of God*. It is a speech taken from men, shewing speciall fauour to their attendants.

The Angell heereby meaneth, that hee is not the basest euen among the Angels.

The Angels thinke no scorne to serue God : 2 they are very diligent.

Though the phrase, meant, hee is wont to stand in the immediat presence of God, yet we may learne, euen in our places we are before God.

The force of the reason is this, I am in very chiefe place, therefore I doe not lie. Whereby he teacheth, the greater his place is, the lesser should his sin be.

His calling is, that he is *sent*, and that with his message.

Sending, is commaundement from lawfull authoritie to goe.

1 The Angel came not without sending, no more must any.

2 The Angell beeing sent in matters of the Gospel, did not disdain : men should not think their sonnes too good to be Ministers.

3 Men may presume they are sent, when they haue a gift, and their vse thereof is required by lawfull authority.

The

The message was to speake, and to tell these glad tydings.

The Angell would not speake without Gods direction, we must doe nothing without the same.

Euen speech is a good mercy of God.

Our harts must needs be dull, when they will not belieue glad tydings for themselves.

Hetherto that Zacharias had no cause to doubt, now followeth touching his demanding a signe, which in some sort is granted. For, himselfe is the signe.

Where we see, that a man in some sort may haue his desire, and be neuer the better, as Lot, Genesis, 13. Baruch, Iudg. 4.

So as that it is not good, to let our selues loose to by and rousing desires: but onely to hang vpon God.

Now in this 20. verse, §. Preface.

where is the signe, is the Narration.

Verse, 20.

Preface, in the word, *Behold*. It is an vsuall word in the Hebrew tongue, in turning the narration, to shew some presently certaine thing, not alwaies a wonder.

So as God can presently conuince:

The narration is in the rest, and telleth Zachary of a correction which he is like to haue. So as,

The godly are subiect to the crosse. Not to discharge punishments otherwise to be suffered afterward: but,

1 To bring them to see theyr sinnes: 2 To seeke forgiveness of them in Christ. 3 To take heede of them for afterward. 4 To exercise their faith, and repentance, stir them vp to prayer, humiliation, compassion. &c.

So as that when we haue any crosse, wee should vse it to these ends.

Of this crosse are noted the } kind, *dumnesse*.
 } continuance.
 } cause.

Kinde, in that it is told him he shall be *dumbe*, and not able to speake.

So as wee must acknowledge speech to be the gift of

LI 3:

GOD.

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GOD.

2 That God can punish like fault with like correction. He that belieueth not the word, shall not speake, hee that harkneth not to Gods word, shall speake none of his own. &c. Take heede then of sinne, for as euery sinne hath his baite, so hath it a whip.

3 That God in the midst of punishments is mercifull. He leaueth to Zachary his hearing, seeing, vnderstanding, &c.

There is none of vs, but in our greatest crosses, wee may obserue many mercies of God towards vs, so as wee ought to forbear murmuring, and exaggerating our griefes.

The continuance is, *untill the day that, &c.* This was ouer or vnder tenne months.

So as the crosse continueth sometimes somewhile vpon Gods children, this could not be but great, that Zacharias speech, which was wont to be vsed in profitable matters, for teaching his household, for prayer, for conference, should be restrained: yet so it is.

1 The longer crosses continue, the better should we be by them.

2 And get more spirituall prouision for the bearing of them.

Now God limiteth this time, to make Zachary as desirous of a sonne, as hee was distrustfull, when one was promised.

The cause remaineth, *because. &c.*

Not to belieue, is not to belieue the truth.

It is a fault, not to belieue Gods word, how improbable soeuer it seeme.

1 An Angell is not to be believed, if hee speake otherwise then is written.

2 Angels and Ministers wordes from God must be believed.

3 Euery parcell of Gods word, in time shall be performed.

Thus far the Angels speech alone: now follow certaine euents

euents with it, and vpon it. verse 21, 22, 23. And those are three, 1 Zacharias tarrying in the Temple, ver, 21. 2 His dumbnesse, verse 22. 3 His going home, ver, 23.

Zacharias tarrying is first set downe, in that it is said, *hee tarried in the Temple*. Secondly, it is set out, 1 by the peoples wayting, 2 by theyr admiration.

In the setting downe, are the person, place, of both which we haue spoken before.

The thing is *tarrying*, that is continuance of time, more then vsuall. The vsuall time was, while the incense vvas burnt, This when God otherwise would, Zacharias did excede.

So as it may iustly fall out, that holy assemblies may longer then ordinary, be continued, namely, when iust occasions warrantable by the word require.

So as men must not at all times, tye such exercise to the same stint of time.

Nor blame theyr Zachariasles, if they sometimes continue longer then at other times.

Marke also that sometimes good customes may be overruled, by an higher commaundement of God.

Zacharias tarrying, is first set out, by that *the people wayted*.

The people, as before, many together.

Wayting, was theyr tarrying till he came.

Which they ought to haue done, for that Zacharias was busie with God for them.

So as though all must be diligent, yet if there should be any wayting, people (in matters of diuine worship) should waite for Ministers, rather then Ministers for people. Looke Cornelius his fact, Acts, 10, 24.

And indeede for people that haue not prepared themselves at home, timely repaying to the assemblies, may supply domesticall wanting preparation.

Men attend vpon Lawyers and Physitians, though they pray and pay.

Note besides, that the people departed not, though Zacharias

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charias tarried longer then ordinarie.

It is a fault in people, when Ministers at set times are faine to attend vpon the people, till they come.

As also when the people depart, before the assembly be orderly dismissed.

The peoples wondring noteth, 1 That they thought it a strange thing. So as Zacharias did not vse to breake good customes, no more should we.

2 As that the people did not hastily blame Zacharias for long tarrying, no more should we.

Verse, 22. The second is his dumnesse, verse, 22. And this is set downe shortly, and more largely.

Shortly in two degrees, 1 That he was dumbe. 2 Continued dumbe. And of both these, somewhat was spoken before.

The larger setting downe of these, is in three poynts: 1 From the presentnes. 2 The occasion. 3 The effect.

The presentnesse, that *as soone as ever hee came out, hee could not speake.*

So as wee must be perswaded of Gods almighty power, who can say, and doe, and feare his threatnings, least they fall presently vpon vs.

Quest, Why is his dumbnesse at his comming out noted?

Aun. For that eyther he should haue vsed some speech of edification vnto them, or made some defence for his long tarrying, or dissolued the assembly with the blessing. Numb. 6, 23.

The occasion is seeing a vision. And this is noted to be knowne by the people, and to haue been in the Temple.

Vision is a sight, one of the meanes whereby God opened himselfe vnto his people.

This was sometimes to the minde, sometimes to the bodie and eyes. As heere in this place. For it is most probable, that the Angell appeared in some visible shape.

Now these visions were of speciall fauour, and not ordinarie.

So doth God grace his children, bewraying himselfe more familiarly to his children then others, if not by such visions, yet by the word and worke of the holy Ghost.

So as the godly should comfort themselues in their estate, and the wicked haue no cause to contemne them.

Quest. Are we now to looke for such visions?

Aun. No. For Christ is he in whom God hath spoken to vs. Only the visions we are to looke at, are in the word and Sacraments.

Luther saith notably, that if God should offer him a vision to confirme him in the truth of his doctrine, he would refuse it, he had such euidence for it in the word.

This vision the people *perceiued* that Zacharias saw.

The word *perceiuing*, in the Greeke is, *know*.

To know is without dieceit & infallible,
to perceiue. This perceiuing is & probable.

Probable is heere vnderstood; for the people might haue beene deceiued.

Ob. Zachary might haue seene some euill sight, which might thus haue affected him.

Aun. True: yet Zacharias godlinesse made them thinke the best of him. So as,

Godlinesse purchaseth credit where it is.

Men ought to presume the best of godly men.

This vision was *in the Temple*. Which may incourage vs to serue God in our places, for then God will one way or other shew himselfe fauourable vnto vs.

Now followeth the effect wherby is proued Zacharias dunnesse.

For proffering to speake he could not, but was faine to vse signes.

Ob. One may thinke that Zacharias finding his vnabilitie to speake, was vnaduised to vse signes, to his owne discredit, which could not otherwise be in some of the people, and did not rather withdraw himselfe.

Aun. Men must not when God is to be glorified, though it be to their owne shame seeke shifts, and cloakes.

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Verse, 23.

The third and last remaineth, and is his going home to his house. Which is set out by the time, *when the dayes of his office were fulfilled.* And heere first marke the words, then the matter.

Dayes, signifie time, *fulfilled*, accomplished; or continued.

That which is heere translated office, and so by the vulgar, is Act, 13, 2, interpreted saying or singing masse, by the Papists. And yet one would marueile why they should so take it there, and not heere, or refusing it heere, should vnderstand it there.

Leturgie, signifieth any publique seruice: looke Rom: 13, 6.

The matter is behind.

It may be demanded, how many dayes his office lasted?

Aun. I thinke seauen, as may be gathered 2, King, 11, 9.

Sure it is, that Zacharias did not depart, before they were run out.

Ob. How could Zacharias discharge the Priests office, lacking speech?

Aun. Others supplied the duties of speech, he did that he could, to looke to the lights, incense, &c.

So as we must be willing to doe what we can, when we cannot doe as we should.

As sure it is when the dayes were ouer, that then he went as to refresh himselfe after his labours; so to fit himselfe by study for afterward, as also to doe the duties in his priuate family.

So as that Magistrats, Ministers, and others in place, are to haue conuenient refreshings.

Now for the better vnderstanding of his going home we must know, that,

1 The publique worship of God, was to be performed at Ierusalem.

2 The Priests did not all dwell there.

3 They came from their owne houses, and had chambers about the Temple, that they might be neerer to their businesse, Neh: 13.

So

| So haue our termers towards Westminster.

The Papiſts gather from hence that Priests ſhould haue no wiues, as well might they ſay no houſes, and ſay the like of our Lawyers, who goe to London to the terme.

Zacharias houſe was in the hill countrie of Iudea, a mile from Emaus.

For better vnderſtanding heerof, know that, the Leuits had 48 cities: the ſuburbes, 2000 cubites, which is a good mile on euery ſide, ſo as they might keepe cattell, plant, haue gardens, walkes, &c.

Hence appeereth that they had ſufficient, certaine, and ſuch maintenance, where-with ſome few were not charged, nor the Priests beholding to ſome, but it was the common charge, ſo were the Priests freer. Thus ſhould it be alſo among vs.

Hetherto haue beene ſuch things, as the Spirit of God thought good to ſet downe before the conception of Iohn, *verſe, 24.* now followeth the conception it ſelfe in part of *verſe, 24.* And after thoſe dayes his wife Eliſabet conceived. And heere is nothing hard: the perſon *his wife Eliſabet*, hath beene ſpoken of before.

The thing; *conceived*, few are ignorant of: the meaning is, ſhee had the materiall beginnings of Iohn in her. This indeede was the more ſtrange for her age.

Yee no word with God is impoſſible.

The laſt is the noting of time, *after thoſe dayes*.

Dayes in ſcripture are vſually put for time, as before, *verſe, 5.*

Theſe dayes are noted by *thoſe*.

Queſt. Which dayes may ſome body ſay? Ann. Of the fulfilling of his office. The time is not precisely noted; and the longer it had beene after, the greater had the miracle beene.

Some geſſe at the time, thinking it was. Septemb: 24, or thereabouts, in the yeere of the world, 3965.

Yet the ſcripture hath not curiouſly ſet this downe, no more hath it many other ſuch things, to teach vs, that,

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The ignorance heereof shall not hinder our saluation, and how we should bestow most paynes about the cheefest things and of greatest worth.

Thus much for the conception, the third and last about the conception that remaineth, is heere noted to be in things which fell out thereupon.

And they are the *S* deed, verse, 24, 25, effects of Elisabet, in *U* speech.

In deede, that *shee* bid her selfe *five months*.

And heere the person neede not be spoken of. The thing is her hiding of her selfe. The word in the originall signifieth very secret hiding as round about.

Hiding is comming in lesse company then ordinary.

All women should lesse come in company then men, they must not gad, but keepe house. Shee now kept more close then women, and then her selfe was wont.

It is like shee did not this without liking of her husband.

Only the time may a little be thought of, *five months*.

A month is heere to be taken as women in their matters vse to count a month.

Quest. But why five? Ann. Diuers answere diuersly. Piseator thinketh it hard to be told why: Beza alledgeth three causes, either for that all Iewish women vsed to doe so, or did misdoubt whether it would fall for yea or no, or hiding her selfe so long, and then comming abroad on the suddaine, the wonder might seeme the greater.

Chemnicus, for that shee was ashamed to be thought to haue lust now in her old age, as Sara, Gen 18, 12.

I may craue leave to speake my mind. It was, I take, if that shee might, at her first comming abroad, be able to conceiue that she was with child.

Diuers doe marke other mens wiues.

Some haue shewed to others and seemed to others to haue bene with child, and were not, as Queene Mary. This is by a tinnypany or mole.

Now it is and was more a blemish among the Iewes to count

count of children before they had them.

It is receiued that at five moneths end (though indeed it be before) the child is quick. Therefore she carried till then, according to the opinion of wemen, that the childe beeing quicke, might evidently confirme to her that she was with child. A month after, it sprang strangely.

And heere haue we example of good discretion and humane weakenesse.

Discretion, in that shee was willing to prevent foolish speeches and iesses, so should we doe, and looke warilie to our selues,

Of weakenesse, for that it seemed shee feared more then shee needed, hauing Gods promise, and hauing doone no fault. This must we take heede of. Many for want of finer apparrell, come not to Church. This is a fault.

Her speech is, that she said, and what.

It may be questioned. Whether shee spake in her owne hart, or other folkes cares?

Aun. Yet she came not abroad, it was but therefore to herselfe, or in her house.

Sure it is shee marked Gods fauourable dealing toward her: so must we.

That which she saith is, *her acknowledging of Gods goodnes to her*, ver, 25. Where she noted the kind of the benefit receiued, the giuer, the time.

The kinde of benefit in two degrees } *thus;*
taking away rebuke.

Thus: seemeth to note distinct remembrance of Gods kinde dealing toward her, euen in many particulars, so haue other of Gods children done, so should we.

The giuer is *the Lord*, that is God: Who indeede giueth all good things, and is to be acknowledged the Authour thereof, and the stranger the thing is, the more. Men must not therefore onely maruaile, or rest at a strange thing, but giue God the praise.

She increaseth the benefit, by saying, *he hath taken away my rebuke.*
 M m. 3.

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rebuke.

Rebuke, is any shing to ones discredit.

Gods children take to hart such things.

God when pleaseth him, relieueth his children euen in these things, so as we must waite vpon him.

And seeing that the world laieth that, as a shame to a man which is not his fault, it may be borne the better.

This rebuke was among men or women, who in this kinde most rebuke one another.

The time, *in the daies God looked on me*. Gods looking is a borrowed kind of speech.

God looketh to all his creatures by his prouidence, to his children in speciall loue.

She ascribeth this benefit to Gods fauour, not to any desert of her owne.

¶ Thus much of the conception of Iohn.

Now followeth an other part of the storie of the Gospel, to wit, the *conception of our blessed Lord Iesus Christ*.

This is set downe, Luke, 1, 26, verse, to the end of 38.

Verse, 26, Some doe set before this the Genealogie of Christ, as necessary for the vnderstanding what Mary was. Neuertheless, for that I see more goe on with the conception of Christ, & if time should be respected, it might as well be set before the conception of Iohn: as also for that Luke writing very orderly, setteth not downe his Genealogie till his Baptisme, and none haue their Genealogies noted which are not borne, I thinke it not amisse to goe on, especiallie, for that the Genealogie is rather of Ioseph then Mary, as may appeare by Mathew and Luke.

Now all that Luke writeth touching the conception, is either the Annunciation, or the execution of it.

The Annunciation, is from verse 26, to the end of verse 37.

Now this Annunciation is of Christ, though it be to Mary, so as a man would maruaile, why this feast should be kept to the Church in honour of the *Virgine*, and not of Christ,

Christ, but that the Romish sinagogue is thus giuen ouer. Which is the more to be thought of for that there is among them a feast of the conception of the Virgin, and not of Christ, but this which is to his mother.

This anunciation telleth, that there shalbe such a conception: and it sheweth the time, persons, place.

The time was *in the* $\left\{ \begin{array}{l} \text{one sent,} \\ \text{sixt month.} \end{array} \right.$ The person $\left\{ \begin{array}{l} \text{to whom he was sent.} \end{array} \right.$

The place *Nazareth*, a citie of Galilee.

The time is noted to shew (if any man list to try) that this agreeth with the prophecies, especially of Daniels weekes, which now begane to be expired.

To be curious to search times we must not. Act: 1, 7, but God bewraying times, we must take knowledge of them, and euen of lesse matters.

So as the Iewes, and whosoever not beleeuing this, do sin greuously.

This time is *the sixt month*.

Month is to be vnderstood according to the mind of the writer, and the order of the countrey which he meaneth.

Luke speaketh heere, after the account of Iewes.

The Iewes had in a yeare months (thought otherwise differing from the Iulian) in number, 12. The first Nisan, answering to March, and so forward. Though the order of the number of dayes be not alike.

So that a month heere is the twelfth part of the Sunnes yeare, month is of the Moones motion, so as we may see thus verified, Gen: 1, 14. Gods people can vse the starres aright for times and not for iudiciall Astrologie.

This month is said to be *the sixt*. Sixt is a note of order, for as the beginning from whence one accounteth is diuerse, so may be the first month.

It may be demanded, whence one should beginne to account to number this moneth the *sixt*?

Aun. Sure it is that among the Iewes, there were two manners of reckning the month of the yeare. For, for religious vses and festiuall times they counted Nisan the first, and

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and so forward, but for ciuill, they counted the seauenth the first. Looke Tremellius on Exod, 2, at the third verse:

But I take it, that in neither of these respects the Euangelist thus writeth, but onely in respect of the former narration. Meaning that it was fixe months after that the like message had beene brought to Zachary.

Indeede it was in the first month of the yeere, so to be accounted for religious vses. For fixe months before to Zacharie in the other beginning was that message done.

Now then counting from the annunciation to this, it appeareth to haue beene in Abib or Nisan, answering partly our March, so as yet Christians keepe this feast, 25. Martij.

Now surely it is worth the marking, that the Annunciation to Zachary, was in the beginning of the ciuill, and this to Mary of the religious or ecclesiasticall yeere.

Quest. But why was it iust fixe months after?

Aun. I thinke, that not onely in preaching, but in beeing borne, and euen conceiued, Iohn might appeare to be a fore-runner of Christ: as that there might be thought no confederacie, the one comming so neere the other in time.

Que. Was the sixt moneth ending or beginning?

Aun. Ending.

Learn by the former that one may goe before in time, and come behind in grace, as Iohn did in respect of Christ.

So as that none of vs should prefer our selues about others, onely in respect of age.

2 And that Iohn though hee were Christes elder in bodily conception, yet seeing greater graces of GOD in him then in himselfe, preferred Christ before himselfe, teaching what we should doe likewise.

The person sent, was the *Angell Gabriell sent from God*. Where is his nature, name, and calling.

Nature, *Angell*, as before in the 11. verse.

Que. Why was an Angell sent, whereas the preaching of the word being a greater matter, is by men?

Aun. The preaching of the Word is ordinarie, & must be by ordinary meanes, this is extraordinary: as also for that
Isaacks,

Isaacks, Sampsons birthes, were foretold by Angels, good reason then it was, that this much more should be so, as from the beginning to strike into the considerers minds greater reuerence.

1 Shall God send his Angels, shall not we be willing to send our children about Gods businesse?

2 Or shall Angels be willing to goe, and we vnwilling?

3 Neither can it be chosen, but God loueth vs dearly who sendeth his Angels.

4 And maketh high account of these matters, whereabouts his Angels goe.

So as if we doe not heede them with all reuerence, we sinne.

5 Gods sending an Angell noteth his owne mightie power, who is euen ouer Angels, so as he can send them, and none but he. No creature hath authoritie to command an Angell good or bad, but God.

So as that euen Witches can not send euill spirits, but by the sufferance of God.

The Fathers often write this Angell, Archangell, without any great warrant.

The Angels name is *Gabriel*, as before, verse, 19.

Tremellius noteth on the 1 Luck: that Angels are not named in the old testament before the peoples coming out of captiuitie, yea, before, though they were asked of their names, they concealed.

After the captiuitie they are called by names.

We must take heede of curiosity, to search no further then God hath made knowen. The Rabbins haue diuers names for Angels good and bad, they say, he who tempted Eue was called Samaell, &c. Munst: on Math:

These things are needlesse.

Let vs know that Angels though they be neuer so many, are knowen a sunder of God; and are but seruants of God, not our Lords to be worshipped.

The calling followeth, *sent of God*, as is before, verse, 19. Where is noted the person, & thing: Person, God sending:

N n.

God,

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God, the whole Trinitie.

This which is said of the Angell, is true of any rightly doing his dutie.

So as men had neede take heede how they refuse such as are sent, the contempt redoundeth to the sender. Men sent, must make conscience, as comming from God, and withall, not doubt of good successe.

This made the Galathians so well to thinke of Paule.

The thing is *sent*, *Sent* implieth furnished with a gift, called vpon to vse the gift.

Gift is abilitie to doe a duty. One is called vpon, when ones hart is stirred vp to vse this gift, and others for whose vse it is, require the same.

So as none must presume themselves to be sent in whom these are not.

In whom these are, they may haue comfort that they are sent.

The Angell presently sent was able to doe his duty. So should we all be furnished, not to learne when we should practise our duties.

The place followeth, and first generally, afterward specially.

The generall place is a *cittie of Galilee, called Nazareth.*

Where is the $\left\{ \begin{array}{l} \text{prouince, Galilee} \\ \text{cittie, Nazareth.} \end{array} \right.$

In Asia the lesse, is Syria, in Syria is Iudea, in Iudea is Galilee, hauing on the North, Tyrus, on the South, Samaria, on the West, mount Carmell.

It is so called for the neere lying.

There are two Galilees $\left\{ \begin{array}{l} \text{higher.} \\ \text{lower.} \end{array} \right.$

The higher, is called Galilee of the Gentiles, not only as Tremellius thinketh, popular, but for that till Solomons time Gentils dwelt in it, or for that Solomon gave 20 cities in it, to Hiram a Gentile 1 King 9, 11, or. for that it was ver-
most

most of Palestine, and neereſt the Gentiles.

In this did Chriſt much preach, as Eſay, 9, 1, Math: 4, 15:

In the lower was Nazareth.

Not much is written of Galilee, for that the people of God had not much to doe with others, we may ſee there was a Tetrarch of it. Luk: 3, 1.

One might haue thought, that Italie, or ſome other countrie, might haue bene choſen, eſpecially conſidering Ioh: 7, 52, and that one writeth, that the other Iewes were wont to mock the Galileans, as we may partly ſee in that ſpeech, *Thou art a Galilean.* *Ortel:*

And indeed ſo ſaid Iulian the Apoſtata, *Thou haſt overcome me O Galilean*, to Chriſt.

Learne, that euen Pharifees, and learned men may be deceived.

2 That God is not tied to any place, but is free as pleaſeth him to doe, ſo as in reſpect only of place, we ſhould thinke our ſelues neither better nor worſer.

3 Neuer iudge of a man by his countrie, as to ſay borne heere, therefore of this or that diſpoſition, grace worketh wonders.

4 Good people in not the beſt places are the ſame.

5 There is uſe euen of Geographie, and ſuch knowledge.

6 Uſe often is not ſufficient to gather for euer.

The citie is *Nazareth*, in the tribe of Zabulon. Heere vpon was he called a Nazarite, and all that belieue in him, Act: 24, 5.

The Papiſts tell ſtrange things of Maries houſe, the tranſlation whereof, erected the Lady of Lauretto. See Adrichom.

Nathaniell thought that no good thing could come out of Nazareth, Ioh, 1, 46, and yet Chriſt was conceived there.

No doubt the towne in former time had bene ſo euilly diſpoſed, as that it had diſcredited it ſelfe for afterwards.

One would haue thought that Hieruſalem had bene a fit place for the mother of Chriſt to dwell. But marke,

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1 God seeth not, and iudgeth not as man seeth.

2 People who dwell in townes, had neede to looke to themselves, not only for themselves, but for others & after, least they hurt and discredit.

3 What a credit it was to whole Nazareth, that Mary liued there, so are good persons to their places.

4 Gods Angels can find out any of Gods children in what corners soeuer they lie.

5 Gods children are not giuen to affect greatnesse of place, to forsake Nazareth to get them to Hierusalem.

6 In any case to take heede that we put no holinesse in Marias house, as the Papiists. God is not tied to the walles.

7 Nazareth now being possessed by Arabians, teacheth that there is no priuiledge for places.

Verse, 27. The person to whom the Angell was sent, was a *Virgine*, affianced to a man whose name was *Ioseph*, of the house of *Dauid*, and the *Virgins* name was *Mary*.

The first marke is, that she is a *Virgin*. A *Virgin* is of veriginitie, *Virginitie* is chastitie in neuer-maried life.

Though it be meant she was a *Virgin*, before this her being with child, yet is it very probably to be thought, that she was so afterward for euer, in that it is to be thought that she chosene a vessell for such a purpose, was kept holy for euer vnto the Lord.

Ob. 1 Christ is said to haue brothers and sisters. *Aun.* That is according to the Hebrew phrase, kinsfolke.

2 Vntill may seeme to note knowledge for afterward. *Aun.* Vntill is many times put for, for euer *Math: 28, 20.*

Some enquire whether she were a vowed *Virgin* or no, and Papiists thinke that she was vowed. But it is not likely, for that no such vowes were in vse among the Iewes, and she was betrothed, with purpose to haue solemnized marriage. *Math, 1, 18.* It was a blemish to Iewish *Virgins* not to marry. Therefore is it noted there *Virgins* were not praised, Iepthes daughter was mourned for being a *Virgin*, and a woman was not thought to haue rest, till she had an husband, The Iewes did highly magnify marriage.

Others

Others set downe her age, about 15 or 16 yeeres: that is not sure, certaine it is she was not old.

And that shee was a virgin, Esay noteth, 7, 14, which the Iewes with all theyr glosses cannot deface. It is noted as a wonder, it hath the letter *He* of notice, &c.

And very expedient was it that she should be a Virgin:
1 That Christ might not be gotten by sinfull man, 2 and might not haue two fathers.

1 Now whatsoeuer be heere noted of Mary for virginitie, none must fondly affect virginitie, she was extraordinarie, and had a gift, others with whom it is not so, ought to marry.

2 Shee being young, wee may note a patterne of rare grace and godlinesse in corrupted times.

3 We shall neuer spirituallly coëcieve Christ in our harts, vnlesse we be pure virgins to God, hauing nothing to doe with loue of sin.

The second marke is, that she was affianced to a man whose name was *Ioseph*. &c. VVhere is noted her disposition to marriage, and the partie to whom.

Her disposition is, *affianced*. *Affianced* is, as wee speake, betrothed or contracted.

Some make two sorts of affiancing: 1 Promised barely for marriage: 2 Giuen to marriage, but not knowne.

The Papists vnderstand the latter here, though onely the former be meant, as may appeare, Math, 2, 18.

Quest. Why was she betrothed?

Ans. 1 For the honour of marriage: 2 to auoyde all iust blame among the Iewes: 3 that she might haue safeguard & succour in flying to Egypt: 4 that none by her example might haue colour of vnchastitie: 5 Some say, that the deuill might not know the conception of Christ.

This her being affianced, was according to the word of God, as may appeare in the old Testament, and according to the order in the Church of God, & is very requisite, not onely, 1 for the further increasing of loue: 2 and preparing to matrimoniall duties: 3 but that such a strait knot,

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might be leyfully tied: 4 So as if any thing were to be altered, it might in time be prevented before consummation: 5 as also that men and women might with the more gravitie and reuerence come together, not as Beastes, or birdes, which choose their makes, and company presently.

Quest. What is affiancing? Aun. It is a promise lawfull, mutuall, voluntarie, of mariage, between a man and a woman marriageable.

A promise, I take, to be a manifest present bewraying of the mind to doe a thing, by words, writing, or deedes, or signes present: so as that it is not enough to haue a purpose or intent, wish, &c.

: A forme whereof may be this, I promise to take thee in marriage, or I take thee for my espoused, or promised, or betrothed.

- It must be *lawfull*, by Gods lawes, and mens lawes. This stretcheth very farre.

: Marriage by Gods law must be: 1 in the Lord: 2 approued by consent of Parents, if there be any.

Mans good lawes must be kept.

: *Mutuall*, is of each to other.

Voluntary, requireth that it be not compelled, each partie must be willing, and cheerefull with it.

The thing that affiancing respecteth, is marriage. It is onely betwixt two persons. *Marriageable*, are such as for age, religion, kinred, &c. may lawfully marry.

Now this affiancing should be, 1 with reuerence in the presence of God, and calling vpon his name: 2 and before godly and faithfull witnesses.

- There is no time appointed in the word betweene affiancing and marrying: onely good orders in Churches require thrice publishing.

Two sorts are heere to be blamed, 1 Who neglect to be affianced, whereas the practise is in the word of G O D. 2 Who closely without due reuerence or witnesse, contract themselves.

The party to whom she was affianced for sexe, *a man* for name

name was *Ioseph*, for blood of the house of *Dauid*.

It is needlesse to speake of the signification of the name, whereof looke *Gene*, 30, 24, or to shew that names of good men are recorded in scriptures, to teach vs that they are not forgotten with God, and that such names should be giuen, which may put in minde some good thing.

This *Ioseph* is noted for a good man, of an honest trade of life, though poore. With such, according to our places, should we be willing in marriage to match.

His blood, of *Dauids house*, that is, line. This is added to note the stock of *Mary*. For the Tribes were kept distinct, and married within themselves, saue that of *Leui*, and to shew the fulfilling of Gods promise to *Dauid*.

But marke how God fulfilleth his promise, hee keepeth and performeth the spirituall and best of it, the other is not materiall.

Dauids kingly outward estate, doeth not heere appeare. *Ioseph* was but poore.

Marke 1 that houses decay: 2 and that *Ioseph* of a great house, beeing in pouertie, standeth not vpon his blood, but falleth to some honest labour, so should we in like case.

The third marke is her name. *Mary*, the same with *Miriam* in Hebrew, and the old Testament. The signification and cause of giuing are not hard to be found:

There were diuers *Maries*. Heere no difference is made, for that she was very well knowne, and need not further to be spoken of.

Now the Angell is further made knowne, by his going in to *Mary*, by his speech, by that which fell out therevpon; namely, her feare.

Going in to her, noteth the place, and the Angell beeing where she was.

Quest. Where is it likely that was? An. V Within the house, in some priuate Chamber or closet. For women are willed, 2, *Tim*, 5, to keepe house: so is *Sarah* saide to haue beene in the Tent, *Gene*, 18, 9. And one who is often in the street, is noted in the *Proverbs* of lightnesse.

Mary:

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Mary therefore beeing a vertuous woman, sure it is shee was within, & no doubt praying, reading, or dooing some good thing.

Heere note, that Parents should keepe in their virgins.
2 That virgins themselves should be no gadders abroad:
3 That young men should not intrude into Virgins company.
4 That when virgins are in the house, they should spend the time about some profitable businesse, not onely be tricking vp themselves, &c.
5 Lastly, that bestowing our selves well at home, Gods Angels will find vs out, and wee shall be sure not to want the presence of the holy Ghost.

Thus much of the Angels going to Mary, now followeth his speech, & is to verse 37. and is of saluation, of comfort, of particuler message, of answer.

Verse, 28. That of salutation, is verse 28. VVhere first we must remouue the abuse, and then consider the things which wee are to leaure thereby.

The abuse among the Papists of this place is great.

Luther said, the Lords prayer was a great Martyr, it is much more true of the *Hail Mary*.

The abuses which we will note, are,

1 That it is patched vp together, by fetching from other places, as *blessed is the fruite of thy wombe*, by adding the name *Mary, Iesus, Amen.*

2 That the simple are abused by the translation of *full of grace.*

3 That contrary to all warrant it is appointed in such sort, as is among the Papists, to be vsed.

4 That it is appointed as a prayer. Whereas wee should no otherwise vse it then the Angell, who vsed it in salutation, as also for that the words themselves are of salutation.

It is said, it is of thankgiuing, and so may be in kind of a prayer.

Aun. It is not. And if it should be of thankses, it should be to God.

Stapleton addeth, it may be a prayer by way of insinuation,

tion, as that, *Behold, he whom thou lovest is sicke: and, If thou wilt, thou canst make me cleane.*

Aun. If it be a prayer, it must haue commaundement, and promise, it hath neither. And if it insinuate, it must insinuate somewhat: heere is nothing.

Ob. It may be vsed as a salutation. Aun. No. A salutation is ciuill, the Romanists appoint this to be vsed religiously. Againe salutations be to persons present, the Virgin is absent.

Ob. Why may not thee as well be present in spirit, as Elizeus and Paule?

Aun. Pauls presence was his allowance, Elizeus was an extraordinarie sight, which when they shew in Mary, we will belecue.

5 That it is so often repeated, especially in their Rosaries and penances. That their should be ten Auenaries to one Pater-noster, and that 150 Auenaries, with 15, Pater-nosters make a Ladies Psalter.

This is meere babling and lip-labour, not needing further confutation.

The Papiists are impious that abuse Christs practise of thrice repeating the same, for theirs in this.

As weake are the Rhemists and Stapletons reasons, from the honor of the Virgin, for that this is the first message of the incarnation, and is a summe of the Gospell. All is false.

Thus much for remouall of the abuse: now followeth to consider what we must learne thereby, which will appeare when we know the meaning thereof.

This first branch hath, 1 Formes of salutations, to wit, *Haile: The Lord with thee.* 2 Titles in saluting, as, *Freshly beloued: Blessed among women.*

And that both are double, it teacheth that these things are not to be neglected.

The former forme of salutation translated *Haile*, might better be, *reioyce*, not only for agreeing with the originall, but to preuent superstitious curiositie, arising out of the *Latin Aue*, for *Eua* and *fine-va*.

O o.

Salutations

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¶ Salutations haue beene diuers, health, peace, ioy, prosperitie, &c.

Haile, is as much as health, as being a good gift of God: but heere it might more fitly be turned *ioy* or *reioyce*, & the Angels speech, the giuing of the ioy, which no doubt but he meant most hartily.

1 Marke the seruantes of God are not rude and vnciuill, they neglect not so much as salutations.

2 They performe them hartily, not only in shew, as the greatest part in the world now doe.

3 They haue good formes of salutation, not prophane as many haue.

4 And sithens the Angell witheth ioy, we should labour for true ioy, and euen holy reioicing in the fauour of God.

The former title is, *freely beloued*, according to the Greek, as also Sa and Iansenius iudge, whatsoeuer other Papists thinke of fulnesse of grace, whereas in Christ onely is fulnesse.

And sure this was very fit, least Mary might be puffed vp with conceit of her owne holinesse.

Now if Mary were freely beloued, who can deserue? and if the Angell admonished her thereof, it is good for vs to admonish one an other, and surely there is good vse heereof.

To teach vs humility, and to make great account of the gifts of God.

The latter forme of salutation is, *the Lord with thee, is, or be*. It was an vsuall manner of salutation among the Iewes. Iudges, 6, 12, Ruth: 2, 4, Psal: 129, 8.

And witheth all good. Now marke wherein is good, in that the Lord is with vs, that is, in euery sort fauoureth vs.

So as our selues must labour for this, must indeauour one to an other.

And if this be wished to Mary, much more had euery one of vs need thereof.

This is said of liuing, and to present, not of the dead.

Euen our ordinary salutations should fauour of grace.

The

The other title is blessed *among women*. The like is Iudg : 5, 24, that is, in comparifon, or aboue other women.

This being blessed, fignifieth that God doth fauour her in fpeciall fort. And that men doe praife and fhall praife her. For fo blessing & being blessed in diuers refpects doth fignifie.

Blessed of God, is fauoured of men, is praised.

Now God did fauour her, not in giuing her onely fauing grace, but in choofing her to be the mother of God.

The like fauours of God are we to acknowledge in our felues, and others.

And though we doe not bodily beare Chrift, yet if wee plant him or beare him in our harts by faith, it is a great mercy, which we must acknowledge in others, and in our felues.

2 God when it pleaseth him, euen beftoweth vppon his children true praife in the iudgement of his Church, so as we may know we fhall haue it, if God thinke it good for vs. Otherwise, let vs not looke for it.

3 This acknowledging heereof in the Angell, fheweth that there is a time when one may be put in minde of the true praife he hath : 1 True praife. For false, I take it, he is not to be acquainted with.

That is, whē the partie told hath fuch grace, as to ascribe the glory to God. 2 When the thing prayfed, is a most excellent and manifest gift of God.

3 When the partie prayfed, had neede to be hartened, & encouraged in God.

4 When the partie praying, doth it, that G O D may haue the glory, not to flatter. &c.

4 Women may learne what is theyr true praife. To haue fauour with G O D, and to conceiue Chrift in their harts by faith, not their gay coates, and other tricks.

The fpeech of comfort followeth, 29, 30, ver : Where *Verse, 29.* is the occafion, and matter of it.

Occafion, verfe 29. Her being troubled. This is fet out by two, meanes thereof and the effect.

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The meanes are, the sight of the Angell, and his speech.
Shee saw him, for that hee assumed some body, wherein
likewise glory appeared.

This is extraordinary, and must not be looked for now.
The best apparitions are in the Word and Sacraments.

So as to them must we runne, and not to reuelations.

Shee was troubled. Troubling as before in Zacharias, it
is taken from stirred water, and signifieth perplexitie of
thoughts, when one cannot tell what resolutely to thinke.

VVhere marke,

1 To what passe and perplexitie Gods children some-
time may come.

2 As that they doe not slightly consider great things.

3 But consider Gods workes with feare.

FINIS.

AN



AN EXPOSITION

upon the 1. of Peter.

1, Peter, 1, 13.

☞ *Trust perfectly on the grace that is brought unto you by the reuelation of Iesus Christ.*

Among the sundry duties in this Epistle, and other Scriptures, inioyned Christians, this in this place is not least; and should not be last: which for that the seuerall words doe signifie diuersly, is not all vnderstood alike of all, & had need in generall to be cleared that way, before we can in due sort profit thereby.

Trust, in the Greeke word is hope, and is taken sometimes properly, and other times vnproperly.

Properly, it signifieth to looke or waite for a thing to come.

Vnproperly, it is the same with belieue, trust in a word, promise, or speech: and the doubt heere is, which way we should take it.

Also *grace*, for sound is a Latine word, of *gratia*; & signifieth fauour or liking, and is put, sometimes for the well-spring of all good things from God to vs, as in the beginning of diuers Epistles, *Grace and peace*: otherwhiles for some particuler loue token that commeth from thence.

And that not yet after one sort, for often it signifieth such a loue token which we haue heere, which vually is called *grace*: and more sildome, for that which is afterward in the life to come, as in 1, Pet, 3, 7; it seemeth to be.

Now, though it be certaine, that some speciall loue token be heere most chiefly intended, yet all doe not agree, whether such as is in this life, or afterward.

Againe, *brought*, may be said to be that which now is

Or 3.

brought.

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brought at the instant, and present time, or that vvhich shortly shall be.

So Math, 3, 10, euery tree is said *to be hewed downe*, for shal be hewed downe. And Reuel: 22, 20. *I come quickly*, for I will come quickly, because hee will certainly come, and it will not be long ere hee come: so for grace brought, eyther now or afterward.

Last of all, *reuelation of Christ*, when Christ is reuealed, that is, gloriously at the last day, or when Christ reuealeth himselfe by his word or Spirit, now in this life.

The sundry senses of these wordes, haue caused that diuers learned men haue thought diuers wayes of this Scripture, and taken the meaning to be not the same.

Some thus: Looke for the glory that shall shortly be brought vnto you, at the glorious appearing of Iesus Christ.

Others thus: Trust on that present grace, that now is brought vnto you, by Iesus Christ himselfe, reuealing and opening the same.

Both are good, and agreeable to Scripture, and each haue the countenance of learned men. Yet one place can haue but one proper meaning. Neither must wee onelie care that interpretations be true, but that they be fit, and stand on theyr owne bottome.

I iudge that the latter is the better.

1 Because it more agreeth with the plainnesse of the wordes, so as that scarce one is taken out of the owne proper signification.

2 It is very rare, not twice (that I know) that grace is put for glory, as it should be heere by some mens iudgements.

3 Seeing Peter had mentioned the last end before, verse 4. §, it is most likely that now heere hee should set downe the way and meanes that bring thereto.

4 If the former should be meant, then must the Apostle repeate that heere, which he had set downe aboue, verse 7, which is not likely so soone, considering how short and presse Peter in his writing is, without needlesse tautologies.

§ It

5 It seemeth that the order of his writing should point to the later, for being afterward to intreat of obedience, he heere layeth a golden foundation of faith before, from whence the building of all good workes is to be reared.

6 And lastly, the latter is the more fuller, for thorough, beliefe in grace, is a certaine pledge of glory: a man may looke for glory, and haue little grace, and if nothing els hinder we are to take scriptures in the largest meanings.

The generall meaning thus being cleered, the drift & intent of all, is to set out the excellencie and necessitie of trust.

And heere are two things to be considered: the one that, whereas endeaunour is to be bestowed; (for it must needs in nature be first, howsoeuer in words it be not soe) and the endeaunour it selfe.

That where about endeaunour is to be bestowed, is *grace brought unto you, by the reuelation of Iesus Christ.*

The endeaunour is, *trust perfectlie in or vpon it.*

That where-about the indeaunour is to be, is barely set downe, or further set out.

Barely set downe, in that it is said to be *grace brought*, further set out by the persons to whom, *you*, by the manner how, *by the reuelation of Iesus Christ.*

The bare setting downe hath the kind of the thing, *grace communicating of it in the word brought.*

Grace is as before, flowing from the fountaine of all fauour and liking, and is some speciall loue token from God to vs, as in sundrie other places of scriptures. Ioh, 1, 16.

Now this grace or fauour is not euery one, but some choise and speciall, and is indeed that which Paule calleth to Tit: 2, 11, sauing, or bringing saluation, neither can it be any other, for then would not the Apostle wish vs to trust perfectly vpon it; for so should we be deceiued, if we could not be saued.

Now this grace of saluation is nothing but whereby we are recovered out of wretchednesse, and thraldome, to sin, hell, and damnation, and restored into the fauour of God,

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in this life and for euer. Which now is not one only grace, but hath a store-house indeed & treasury of all good graces in it.

The choicest Iewell of all, is Christ, God and man our Sauour. For so is he called, Iohn, 3, 16, so God loued the world that he gaue his sonne, not onlie as a gift, but (as the saying is, giue the best) the gift of gifts, in whom are hid all treasures of wisdom and knowledge, Col, 2, 3, the spirit without measure, Ioh, 1, 14, not only for himselfe but for his Church. For of his fulnesse we haue receiued grace for grace.

And heere is first Christs office to be considered, our Prophet to teach vs the way to saluation, our Priest and sacrifice to bring vs into the fauour of God, and to keepe vs therein, our King to keepe vs from all enemies, and alwayes to rule and order vs, that nothing hurt vs.

Secondly, the making known of this Christ by preaching. Which as a speciall fauour, Christ gaue after his Ascension: looke Eph: 4, 8, 9, 10, the which likewise Paule acknowledged. Rom: 1, 5, and when God will shew his displeasure to a people, he will not afford it.

Thirdly, the wonderfull effects of this doctrine, where it is graciously blessed. As that we are reconciled to God, sanctified in our selues, die to sin, liue to righteousness, &c.

These things are so to be vnderstood heere, as all and onely, for any thing besides this grace marreth all, or any part wasting, defaceth all.

Quest. Are these only grace and not desert?

Ans. As we only respect our selues, the excellencie of the things, the great bountie of God, they are meere grace, yet if we respect Christ to God-ward, so are thy deserts on Christs behalfe, and euen for vs.

Hetherto the meaning, now a little for vse.

First, where the Apostle wiseth vs to trust in grace, let vs know that it is our part to abandon all other things, which are very many, that many trust vpon, riches, wisdom, nature, outward profession, good lawes, good Magistrats, and such.

such like.

Secondly, that euerlasting saluation, & euery gift tending thereto, is a meere grace and fauour, so as that whoſoeuer wanteth any, muſt ſeek to God, and who ſo hath, muſt praiſe him.

Thirdly, ſo are they to be vnderſtood to be fauours, as not only beginning them, but to continuing, otherwiſe then ſome teach, that the beginning is only from God, ſome-what for going forward, is from our ſelues and free will.

Fourthly, that Chriſt and ſaluation, is the greateſt fauour which God can beſtowe vpon vs, if we regard the party giuing, the thing giuen, the parties to whom, and the fruit there with.

Fifthly, that ſo we muſt iudge of theſe fauours, that we know they muſt be with the meanes of preaching, and like- wiſe vertue and efficacy. They cannot be alone.

Sixtly; that ſeeing theſe are only of fauour, we had need take heed leaſt we diſpleaſe not God, that he take this grace from vs.

Thus much for the kind of the thing, the communica- ting or tending of it followeth, in that it is ſaid to be *brought*, ſo is it ſaid els where in the ſcripture, Act: 13, 26, to you is the word of this ſaluation ſent, Chriſt is he whom the father hath ſent, Ioh, 3, 17. Chriſt came among his owne.

And indeed Chriſt only did not thus but it was neceſſarie, if he meant his people ſhould be ſaued, that he ſhould ſo doe. For neither, 1 did his people ſeek, 2 neither could they, being dead in ſin ſeek, 3 and it was impoſſible that grace ſhould come of it ſelfe. For afterward when once Gods people is conuerted, then they ſeek, not before.

The bringing heere ſpoken of was only by God.

That which was brought, was in ſome part receaued.

Marke then 1 that grace commeth not by chance.

2 Not of it ſelfe, 3 a man cannot ſeek for it but by eſpe- ciall grace.

4 God only can giue it what ſoeuer the meanes are.

5 God offering, we muſt not be ſo vnmanly as to

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refuse.

6 And if God tender grace vnto vs, why should not we, one to another.

This may suffice likewise for the communicating or tending, the further-setting out heereof followeth, and first from the parties to whom it was brought, and they are those to whom this Epistle was wrote, to wit, Iewes,

1 To whom by way of inheritance the promises of God might seeme to belong, not onely for earthly, but also heavenly things, as beeing sometime the onely people of God.

2 Among whom no doubt, the old Testament was often read and expounded, and as it might seeme, things of Christ knowne.

3 Besides, they were scattered farre and wide from Ierusalem, and theyr owne country. 4 And tasted no doubt of sundry crosses: and yet these both haue neede of this grace, and it is brought vnto them. Learne therefore, that,

1 All outward prerogatiues of visible Church, of reputation to be the people of God, or any such thing, without speciall grace brought, are nothing to saluation.

2 Euen some competent, and tolerable meanes, vnlesse God graciously blesse, are little or nothing.

3 No calamities whatsoeuer, if God please to shew fauor shall hinder vs from it, no though we were cast into the vtmost coasts of the world, & had all afflictions in the world, as of Iob, or Lazarus, or whosoever.

4 Nay, grace comming to vs in this estate, shall vphold vs, teach vs to beare all, and make them sweet, and fruitfull to vs.

Now followeth the speciall manner how: *By the reuelation of Iesus Christ.* That is, as was shewed before, by Iesus Christ reuealing. In which sence, God (that is the Father) is likewise said to reueale. Gala, 1, 15, 16. The Spirit also, 2, Cor, 3, 16, 17, and Christ himselfe called a light, for the reuelation of the Gentiles. Luke 2, 32. But most cleerly Paule speaketh, Gala, 1, 12. that hee receiued the Gospell not by man, neither was taught it, but by the reuelation of Iesus Christ.

Christ, that is, Christ Iesus reuealing, as wee are to vnderstand it heere.

And in this speciall manner, wee are to consider the name and nature of this matter, with the enlarging of it.

The name and nature is, that it is *reuelation*, the enlarging, of Iesus Christ.

Reuelation, is of a Latine word, and signifieth as much as vncombering, or taking away that which hindereth the sight, as a curtaine, scarffe, or maske, or any such thing. So that heere it is a borrowed kind of speech, from things in some such sort couered.

Peter in writing this, might thinke of the sundry couerings in the Tabernacle and Temple, and of the veile there, or of that which couered Moses face, Exod, 34, in the end, whereof Paule writeth, 2, Cor, 3. 15.

Howsoeuer, certaine it is, that things before Christ, were not so reuealed or vncouered, as afterward.

The Leuiticall ministry was most in shewes & shadows, some of the auncient Fathers haue a pretty resemblance to set this out.

When Thamar should be deliuered, Gene, 39, shee had twinnes, & the elder first put out his hand, afterward drew it in againe, then was his younger brother borne, then the elder: so say they, there was a little shew of Christ, and the New-testament, as the putting out of a finger or hand, but presently it was hid, then preuailed a great while the Iewish politie, in the end though followed Christ fully exhibited.

Neuerthelesse, from hence wee must know, 1 that howsoeuer these things heeretofore were hid, yet for substance they alwaies were in the Church, for indeed God neuer left the Church without meanes of saluation, immediatly from the fall and afterward: darkly I confesse, yet truly, none must denie. Wherefore, while this world lasteth, men liuing may be saued.

2 Indeeed it is true, things before had many couerings, yet the godly and chosen of God, pearced thorough them all,

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that hindered not theyr saluation. So should we, neuer by the hardnesse, or hidnesse of things, be discouraged from seeking, till we find, and euen saluation.

3 Since now things are cleerer, if wee haue not a greater measure of sauing grace, our fault is the greater.

4 Nay surely, things are so eident, that if wee be damned, wee can alledge nothing but we may iustle so be.

Hetherto the name, and nature, now followeth the enlarging of it, it is the reuelation of *Iesus Christ*.

Iesus, is a broken Hebrew word, and signifieth as much as Sauour, and is the name of the sonne of God, and the virgin Mary, implying the vertue and effect of his office, to whomsoever he is thoroughly reuealed, for indeed hee perfectly saueeth them.

Christ, is Greeke, and signifieth annointed, that is, fulfilled with the holy Ghost, to be the Prophet to teach the Church. The Priest to make reconciliation to bring into the fauour of God, and intercession to keepe in his fauour. The King continually to rule, and is that which in Hebrew *Messias* is. So as that wee might read it thus, of *Iesus the Messias*.

These names shew two things, 1 that *Iesus* reuealeth: 2 that he reuealeth himselfe.

Hee reuealeth himselfe, as the Authour of this reuelation, as to the woman, Iohn 7. To Paule, Acts, 9, 34, 5. To the Disciples going to Emaus. To Paule, Gala, 1, 12.

This he doth by himselfe, 1 personally, as in the former, ministerially by others, as to the Eunuch by Philip, to Cornelius by Peter, to Paule by Ananias.

I take it, this latter way is chiefly meant heere, though the other may be true.

And *Christ* is said to reueale this, 1 for that hee himselfe began first to reueale: 2 for that hee sendeth other reuealers. 3 And he it is who bleisseth all reuealing.

Must not then this thing, which so great a personage by himselfe, and others, taketh care to reueale, be of great importance?

It was most necessary he onely should reueale, as beeing able, and beeing of credit.

Or can a man not make much of Reuealers, since they come from Christ. Pharaõ honoured Ioseph greatly for lesse reuelations, Gene. 41. 45.

He reuealeth himselfe as the chiefeft fauour. Any thing frõ him is excellent, himselfe aboue all, in him are all, without him all things are nothing.

Forget not then, that Christ is the pith and substance of all the Bible.

2 And that we can neuer heere to much and to often of him.

3 Neither can we know him, but by himselfe, light maketh me see light.

4. When he is reuealed, you haue the greatest fauour in the world, God in great loue let Moses see Canaan a far of, one day of the sonne of man a great good, how much then his whole selfe?

Hetherto hath beene that where-about endeauour is to be bestowed, now followeth the endeauour it selfe. *Trust perfectly on the grace.*

The which we may consider, as it is in it selfe, trust perfectly, and as it is applied to the thing, for so must the trust be, as that it be vpon the grace.

The endeauour in it selfe hath two things. The vertue or affection of trusting, and the qualitie of it, perfectly.

The word which is translated *trust*, is in the Greeke hope. Thus hope perfectly.

To hope, is taken in scripture two wayes, properly, somewhat vnproperly. Properly, it signifieth to looke for a thing to come, which yet one hath not, as was shewed before.

Vnproperly, it signifieth to belceue or trust. As in this place, so is it taken, Math: 12, 21. Philip, 2, 91, 1. Tim: 4, 10, and, 5, 5. 1. Pet: 3, 5. Where howsoeuer in English it be read *trust*, the word in Greeke is hope. Which the learned haue thought good to English *trust*. And not without iust cause: for such consanguinitie is there betweene faith and

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hope, as that often the one is taken for the other. They are like the blood and spirits in the body, neuer a sunder: like the two cherubims, alwayes the one looking vpon the other: indeed to speake as it is, hope is a fruite of faith, but for the like nature and vse of both they are confounded, our English word of trust will fit either hope or beliefe.

Well then doe we reade it *trust*: which is the action or practise of faith. Which before we well can vnderstand, we must learne to know what faith is: that may we doe by a short setting out of the nature of faith, and some other cruthes tending thereto.

Faith is a gift of God, wrought by the holy Ghost in the hart of a partie regenerate, whereby hee or shee taketh knowledge of the doctrine of saluation, is perswaded it is true, and that it belongeth to him or herselfe, and wholly relieth there-upon.

First, that it is a gift, appeareth, Eph: 2, 8, not of nature, for all haue it not.

Neither is it a common or base gift, but most excellent: better then gold: as before in this chapter.

It is from God, for so is euery good and perfect gift, Iam: 1, 17, and so of God, as from the whole Trinitie: from the father.

From Christ, for so the Apostles prayed to him to increase their faith: and the man in Marke, 9, 14, *Helpe my vn-beliefe*.

Therefore is it not an easie matter to haue it wrought in vs.

The holy Ghost worketh it.

Not without the other persons as before, but rather to implice the other two persons from the which the holy Ghost proceedeth.

But it is ascribed to the holy Ghost, to shew that no creature nor all together, can worke it.

The spirit worketh it powerfully; though secretly, no man can perceiue how. Ioh 1:3, 8.

And not without meanes of the word and Sacraments.

No

No partie hath faith but the regenerate, so Ioh : 1, 12, 13.

And yet not to euery regenerate, but such as are of discretion and haue knowledge, without the which no faith can be.

Besides, this faith is in hart, that is, the soule, to wit, the minde & will : so is it Rom : 10, 9, and Act, 8, 37.

This draweth all others parts and powers after.

That which faith regardeth is truth to saluation, this truth is the word of God. To wit, the body of Canonically Scriptures, as far as it is reuealed vnto vs, and more particularlie, that truth which is concerning Christ.

For as men make much of some Iewell, yet is it especially for some workmanship or stone in it, so doe all beleeuers like of all truth diuine, but especially of Christ.

Beyond all this, faith taketh knowledge of the doctrine of saluation. I meane not such knowledge as the Philosophers speake of, by causes without all ignorance, which is able subtiltie to dispute and dissolue all doubtes, but that which hath for all that light and vnderstanding.

Hence it is, that knowledge is often in scripture for beliefe.

This knowledge we speake of, is first notice that there is a truth to be beleeued.

Secondly, it alwayes hath some ground of scripture.

Thirdly, it vnderstandeth the meaning of that ground.

Fourthly, it can distinguish betweene truth and falsehood.

Againe, faith is perswaded that, that which it beleueth is true. Hence is it called the ground of things hoped for, Heb : 11, 1.

So as that by the euidence, men can not doe but as that directeth. Act, 4, 20. Nay Paule could be contented in assurance thereof to die : so did they Heb : 11, 37, 38, 39.

So will the Saints of God alwayes doe, die rather then denie the truth of God.

Lastly, faith applieth all sauing truth vnto it selfe; that is, that which it knoweth in generall, it is perswaded is true in speciall, and in the partie where faith is. So Thomas called Christ

An Exposition vpon

Christ my *Lord my God*, Paule saith Christ loued him, and haue himselte for him. So Dauid, my God my God, &c.

This application is the opening of the hart to attend vnto the truth, Act: 16, 14.

When the mind iudgeth all to be true in it selfe, and the will makerh much of them in it selfe, wisely; therefore was the Creed so framed, as that euery one must professe, *I beleeue*. Abraham particularly beleeued, so saith Saint Paule is euery man iustified. Rom: 4.

Christ compareth himselte to bread, Ioh: 6, so as if he be not applied, he is not ours.

This made the word vnprofitable to the ancient Iewes, because it was not impd with faith, Heb: 4, 2, that is application. Besides, how commeth that neere coniunctiō betweene Christ and vs, he to be the head, we the members, he the stocke, we the branches, he the foundation, we the building, not by application? true it is, God taketh hold of vs, so doe we of God, that it is hand in hand.

So as nothing can separate, Rom: 8, 38, Iob, and others.

Of, or to this application, there be some speciall workes of the soule necessarie.

The first is approbation of that which we applie, for vnlesse we like it, we will not apprehend it, like it we doe when we iudge our selues happie if we could get it, wretched while we want it, looke Philip: 3, 8, 9, 10, verse.

The second is expetition or desire thereof. To this belongeth the hungering and thirsting mentioned in the scriptures. Zacheus climed into a tree but to see Christ with his eyes.

The third is apprehension, whereby so soone as grace approacheth, we lay hold of it presently, not letting it goe as the lame held Peter and Ioh: Act: 3, 11, and the Canaanish women, would not giue ouer Christ in the Gospell.

The fourth, is oblectation or delight, whereby we make this grace apprehended our cheefe treasure, comforting our selues therein more then in all other.

Lastly, faith relieth it selfe vpon all sauing doctrine.

Thus

Thus much for the setting out the nature of faith : some other things may serue also heereunto. And first we must know that,

Though sundrie times faith and feeling goe together, yet are they seuerall in nature, feeling is a fruit of faith. But is not alwayes with faith.

Feeling I call a manifest worke vpon the affectiōs, wherby one hath experience in himself of that which he beleeueth.

Secondly, a man may haue faith though he doe not know that he hath it, as a sleeping man life, and a drunken man reason.

Thirdly, all haue not faith in the same measure, some more, some lesse, the least is faith.

Fourthly, the greatest faith in any of the Saints, hath sometimes beene shaken, as in Abraham, Paule, Dauid.

Which God of purpose doth, to make vs wholly hang vpon him, that we should not be secure, but haue exercise of our giftes.

Fifthly, in the greatest shaking of fayth, it is faith for all that, that doth vphold, and perceiueth the want of faith, as a party hauing a light on his head, and forgetting where it is, seeketh the light by the light. Or as in an ecllipse, the light remaining in the Moone, bewrayeth the light shadowed.

So is it in one who hath dimme sight, hee perceiueth by the dimme sight he hath, that he cannot see cleerly.

By all this, wee may somewhat see what faith is, now the Apostle requireth the practise heereof.

Some learned men thinke, that fayth once given, alwaies continueth in presence, though not practise. But I thinke it continueth in both, so as that it is not onely present, but alwaies working : closely I confesse, as life in sleep, or Apoplexie, or some such. For Paule faith, that fayth is one of those gifts which doe continue. 1, Cor, 13, 13.

Besides all the former, the Apostle speaking in generall, *trust yee*, meaneth that euery one should for theyr parts so doe, as at the table, those onely are refreshed who take to

themselves.

Thus much for the vertue or action, now followeth the quality, perfectly, perfectly commeth of perfect.

Perfect is that which hath all it should haue, or vvhich wanteth nothing.

It is taken two waies, { accurately:
tolerably.

Accurate, is when every thing is so absolute that no exception can be taken, so onely is G O D perfect, and his workes in their kinde. This perfection is not heer meant.

Tolerable perfection, is that which it pleaseth GOD to accept of for Christ, though there be some blemish. This perfection hath,

First truth, so as perfect faith must be true, in the witness of our owne hart, and the presence of God. Simon Magus and other hypocrites could counterfeit.

Secondly, fulnesse, fulnesse is in two things, { number.
degree.

Fulnesse for number, is when the parts of fayth are perfect, which are three, whereof was spoken before. And this fulnesse is meant heere.

Fulnesse in degree, is when euery part is in the greatest measure, which we must rather endeavour vnto, then shall attaine in this life.

Thirdly, constancie.

Thus much for the endeavour it selfe, now followeth the application thereof, *trust on the grace.*

Generall trust, without application to grace in Christ, is not sufficient.

Many haue as they say, a good hope and trust, but not knowing why, or wherein, they were as good not to trust, as to trust to nothing.

Nay, trusting to God himselfe, valesse by Christ, yeeldeth

deth no comfort. Neither without grace can a man conceiue the least hope of any good.

First, seeing that wee must trust vpon grace, as wee haue heard before particularly, it appeareth: That one may know his particuler beeing in grace. Else would not Christ bid his reioyce that theyr names were written in the heauens.

The which Paule sheweth to be generall to all iustified by faith, to haue peace with God, & ioy in the holy Ghost, wherein is the kingdome of God, whereto in this life wee enter.

Why should Paule bid vs prooue our selues, whether we be in the faith, if wee might not, and should not endeouour to find our selues therein?

Now this must be vnderstood, 1 of such as are called: for till one be so, hee cannot know himselfe: so as that infants, and such as haue not the vse of sanctified reason, must heere be excepted.

2 Againe, one may be vnder a tentation, and exercise of conscience, wherby at the instant he shall be vnfit to iudge of the former.

3 Beginning grace is not so easily perceiued as growne grace.

Secondly, that seeing we must trust to grace, it cannot be but sufficient. Gods grace is as great as himselfe, by the which beeing iustified, we haue all with it. Thus God answered Paule, 2 Cor, 1, 29, in case of resisting temptations, that his grace was sufficient, as Paule did find it to be. So as that we must ioyne no other thing for our repose.

Thirdly, that grace is most certaine, it is as constant as God himselfe, resting vpon his nature, his promise, so as that trusting thereto, we neuer shall or can be deceiued.

Hetherto hath been the doctrine, the vse followeth, and that manifold.

First to consider, that seeing the Apostle requireth faith, it is not a common, or thing that is euery where, then needed no exhortation to be made for the promise of it. Nay

An Exposition vpon

Christ himselfe findeth want of faith euen in Israell, Math, 8, 10. In so much as he is faine to say to his owne Disciples, Luke 8, 25. Where is your faith? And elsewhere, Luke 17, 6, noterh that they had not so much faith as was a graine of Mustard-seede in bignesse.

Neyther was this onely at that time when himselfe liued in the world, but he sheweth it will be a hard thing to finde fayth vppon the earth when the sonne of man commeth. Luke 18, 8.

And how can it be otherwise, but charitie waxing colde; Math, 24, 12. but iniquity must abound? and that from the dried roote of faith? whence charitie cannot spring.

Besides, so many are the things that set against fayth, as that if it were possible, the very elect would be overcome.

All this, as it is true in generall, so may euery one finde it by experience in himselfe. How doth a small sinne quell fayth? much more then, the greater and viler.

So as that wee had all neede to remember Pauls charge, 2, Cor, 13, 5, to trie our selues whether we are in the faith, or faith in vs.

Secondly, Peter wisheth vs to trust perfectly, and giueth vs to know that there is iust cause, why we should so doe, Gods commandement were sufficient, Mar: 11, 22, Haue faith in God. And Ioh: 14, 1, *You beleeue in God (that is, the father) beleeue in me, the sonne Christ.

But besides, this that we should beleeue is the end, for the which scriptures were penned, Ioh: 20, 31.

Why sermons are preached.

For confirmation whereof, Sacraments were ordained, and are to be vsed.

Without faith it is impossible to please God; Heb: 11, 6 and what soeuer is not of faith is sin, Rom: 14, 23.

Faith is the salt of the soule keeping it from corruption.

It enableth vs to doe things pleasing to God, and without it is their no sanctification.

It maketh all your deedes done by it to please God.

It embracing Christ, hath with him all things, and first
the

the fauour of God.

Gods fauour bringeth with it, & reconciliation, whereby God and wee are made friends, we haue our sinnes forgiven, Christs righteousnesse counted vnto vs, peace of conscience, ioy in the holy Ghost; boldnesse to make prayers with trust to be heard, recovery of right to the creatures, so as that in good conscience, with prayer and thanks giueing; we may vse them, where as otherwise before God we are but as vsurpers.

2 Perfection, and defence whereby God keepeth vs safe and sound.

3 Gouvernment, when Gods word and spirit continually ruleth vs.

4 That all things shall worke together for our good, afflictions, infirmities, scandals, whatsoeuer.

Now, as our life without these cannot be but most wretched, so with them is it most blessed; so as faith which bringeth all these by getting of Christ only, is diligently to be laboured for.

Thirdly, it shalbe profitable to know what means were the meetest to vse for attaining of faith.

True it is that God only giueth and worketh it, but not without some other things, which in so great a matter as faith is, had not neede either to be small, or few; seeing no excellent thing, is otherwise wrought.

And heere we speake not of the first seede of faith, for that God alone giueth without any worke of ours, but of the groweth and increase thereof, which though God giue: it is not while we are idle.

1 It shall be good to marke when any sensible motion of Gods Spirit, stirreth our hearts to hearken to the Word to beleue it, in the commandements and promises of it, and in no case to defer to doe thereafter at the instant, so is it Reuel: 3, 20; Behold, I stand at the doore and knocke, if any man heare my voice, and open the doore, I will come in, else not.

In no case must such opportunities be forflowed, nor the

An exposition vpon

Spirit quenched, 1, Thessa: 5, 19, but all diligence must be vsed, for that these motions or stirrings are not, 1 continuall.

2 They are not alwayes very sensible and apparent, and if we marke not well, we may misse of them though they knocke, they are like the first stirrings of the infant in the wombe, faint and weake.

3 A little thing will overcome them.

These are many times ioyned with the sight and feeling of our sinnes, which being directed by Gods spirit, will turne vs to Christ, so as alwayes any feeling of sin should driue vs to seeke to Christ by faith.

Thus can we neuer seeke but by instance of prayer.

2 After this, be alwayes about the word of God, which is the word of faith, where Gods free promises must cheefe-ly be looked vnto.

3 Then Gods fauours heertofore bestowed vpon vs, must alwayes be renewed, where if we find any of saluation, let vs know, that in all others God will be like vnto himselfe.

4 Neuer giue ouer for some doubtings of faith. But be struiuing against them.

5 Thanke God for the faith you haue. Thanked-for grace, will increase.

Fourthly, in that we are wished to trust, and no measure of faith is set downe, neuer should we be discouraged though our faith be neuer so small, if it be true, for Christ doth not quench the smoking flaxe, nor breake the brused reede.

Faith is little, 1 when one hath no feeling of it in himselfe.

2 When he is tossed much with doubtings.

3 When many slipes fall out, and in the same kind.

And yet this faith neuer so weake is true, 1 If it neuer giue ouer, nor yeeld to any assaults.

2 If it endeavour to increase.

3 If for the measure it be working, and leaue not the party idle: working, is endeavour in the duties of godlinesse and priuate calling.

Fiftly, euery one is to try his faith.

True

True faith is wrought by the Word : counterfeit otherwise.

True faith seeth the misery of the partie by reason of sin where it is : counterfeit faith neuer feeleth sinne to any purpose.

True faith appeareth in afflictions, to make vs waite vpon God, to be patient , to comfort our selues in God in tentations, to resist them.

In prosperitie, that we still cleave to God.

True faith, knoweth the worth of it selfe , and appriseth it selfe aboue all other things.

It desireth to increase and continue,

It would bring others to it.

It is the better by any thing that doth befall it:

FINIS.

[illegible]

the 1990s, the number of people in the United States who are 65 years of age or older is projected to increase from 20 million to 30 million, and the number of people 75 years of age or older is projected to increase from 10 million to 15 million (U.S. Census Bureau, 1996).

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...and the fact that the *Journal* is a journal of the American Psychological Association, the largest and most prestigious of the professional organizations in the field of psychology, is a source of great pride for me. I am sure that the *Journal* will continue to be a valuable resource for the field of psychology for many years to come.

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1. The first group of variables is the *demographic* variables, which include age, sex, marital status, and education. These variables are used to control for demographic factors that may influence the dependent variables.

...the fact that the *Journal of the American Medical Association* is the only journal in the world that publishes the results of the *Physician's Workload Study* (PWS) in its entirety. The PWS is a landmark study that has been cited in numerous articles and books. It is a study that has been conducted by a team of researchers from the University of Michigan, the University of California, and the University of Texas. The PWS is a study that has been conducted by a team of researchers from the University of Michigan, the University of California, and the University of Texas. The PWS is a study that has been conducted by a team of researchers from the University of Michigan, the University of California, and the University of Texas.



